Jewish Sources:

Sirach

[JS – 1]
Ecclesiasticus Preface
Ecclesiasticus 0:1-3
The knowledge of many and great things hath been shewn **us by the law, and the prophets, and others that have followed them**: for which things Israel is to be commended for doctrine and wisdom, because not only they that speak must needs be skilful, but strangers also, both speaking and writing, may by their means become most learned.

My grandfather Jesus, after he had much given himself to a **diligent reading of the law, and the prophets, and other books,** that were delivered to us from our fathers, had a mind also to write something himself, pertaining to doctrine and wisdom: that such as are desirous to learn, and are made knowing in these things, may be more and more attentive in mind, and be strengthened to live according to the law. I entreat you therefore to come with benevolence, and to read with attention, and to pardon us for those things wherein we may seem, while we follow the image of wisdom, to come short in the composition of words; for the Hebrew words have not the same force in them when translated into another tongue. **And not only these, but the law also itself, and the prophets, and the rest of the books,** have no small difference, when they are spoken in their own language.

Flavius Josephus

[JS– 3]
Against Apion, Book 1, Chapter 8
"**For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, [as the Greeks have,] but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine**; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time **from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time;** and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it is become natural to all Jews immediately, and from their very birth, to esteem these books to contain Divine doctrines, and to persist in them, and, if occasion be willingly to die for them. "

"quia non adfuit indubitata prophetarum successio.

Against Apion, 1:10
[JS-4]
". Now both these methods of knowledge I may very properly pretend to in the composition of both my works; for, as I said, **I have translated the Antiquities out of our sacred books; which I easily could do, since I was a priest by my birth, and have studied that philosophy which is contained in those writings:** and for the History of the War, I wrote it as having been an actor myself in many of its transactions, an eye-witness in the greatest part of the rest, and was not unacquainted with any thing whatsoever that was either said or done in it." (i▭era gra❖mmata, i▭erai bibloi).

Antiquity of the Jews, Book 20, Chapter 11,2
[JS-5]

I shall now, therefore, make an end here of my Antiquities… I think I may say that I have composed this history with sufficient accuracy in all things. I have attempted to enumerate those high priests that we have had during the interval of two thousand years; I have also carried down the succession of our kings, and related their actions, and political administration, without [considerable] errors, as also the power of our monarchs**; and all according to what is written in our sacred books (ierai biblio); for this it was that I promised to do in the beginning of this history**. And I am so bold as to say, now I have so completely perfected the work I proposed to myself to do, that no other person, whether he were a Jew or foreigner, had he ever so great an inclination to it, could so accurately deliver these accounts to the Greeks as is done in these books...

4th Ezra (4th Esdras)

[JS-9][1]

4 Esdras 14:42-48 (KJV)

"The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread. 43: As for me. I spake in the day, and I held not my tongue by night. 44: **In forty days they wrote two hundred and four books.**

45: And it came to pass, when the forty days were filled, that the Highest spake, saying, The first that thou hast written publish openly, that the worthy and unworthy may read it: 46**: But keep the seventy last, that thou mayest deliver them only to such as be wise among the people**: 47: For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge. 48: And I did so.

The Talmud

N^{e}ziqin, Baba Bathra, fol .14b

[JS-10]

"And who wrote them? Moses wrote his own book and the section concerning Balaam and Job. Josue wrote his own book and eight verses of the Law. Samuel wrote his own book and Judges and Ruth. David wrote the book of Psalms with the help of ten elders, viz., Adam, Melchisedech, Abraham, Moses, Eman, Jeduthun, Asaph and the three sons of Core. Jeremiah wrote his own book and the book of Kings and Lamentations. Ezechias and his college wrote Isaiah, Proverbs, the Canticle of Canticles and Ecclesiastes. The men of the Great Synagogue wrote Ezechiel, the twelve [minor prophets], Daniel and Esther. Esdras worte his own book and the genealogies of the book of Chronicles as fas as himself."

Sabbath 13b, Hagiga 13a, Menahoth 45a

[JS-11]

"Remember that man of good, Hananiah, son of Hezekiah, by name, since but for him **the book of Ezekiel would have been withdrawn [ganaz], because its words dontradict the words of the law**. What did he do? They brought up to him 300 measures of oil, and he sat in an upper room and explained them."

Sabbath 30b

[JS-12]

"**The wise men desired to withdraw [ganaz] the Book of Ecclesiastes because its language was often self-contradictory and contradicted the utterances of David.** Why did they not withdraw it? Because the beginning and the end of it consists of the words of the law."

"**Some desired also to withdraw [ganaz] the Book of Proverbs**, because it contained internal contradictions, but the attempt was abandoned because the wise men declared, 'We have examined more deeply into the Book of Ecclesiastes, and have dicovered the solution of the difficulty; here also we wish to inquire more deeply.'"

[1] Fourth Ezra (Esdras) is of Christian composition, but it is included here because of its claim to be of Jewish origin and that it wishes to be included among the Old Testament psudopigraphica.

Aboth of R. Nathan, chapter 1
[JS-13]
"**First they said that Proverbs, Canticles, and Ecclesiastes are apocryphal [genusim]. They said they were parabolic writings and not of the Hagiographa… till the men of the Great Synagogue came and explained them.**"

Yadaim, 3.5
[JS-14]
"All the Holy Scriptures defile the hands, the Song of Solomon and Ecclesiastes defile the hands. R. Judah says, the Song of Solomon defiles the hands, and Ecclesiastes is disputed. R. Jose says, Ecclesiastes does not defile the hands, and the Song of Solomon disputed. R. Simon says, Ecclesiastes belongs to the light things of the School of Shammai, and the heavy things of the school of Hillel. R. Simeon, son of Azzai says, I received it as a tradition from the seventy-two elders on the day when they enthroned R. Eliezer, son of Azariah [as President of the Beth Din of Jamnia.], that the Song of Solomon and Ecclesiastes defiles the hands. R. Akiba said**, Silence and Peace! No one in Israel has ever doubted that the Song of Solomon defiles the hands. For no day in the history of the world is worth the day when the Song of Solomon was given to Israel. For all the Hagiographa are holy, but the Song of Solomon is a holy of holies. If there has been any dispute, it referred only to Ecclesiastes…. So they disputed, and so they decided**."

Eduyoth, 5.3
[JS-15]
"Ecclesiastes does not defile the hands according to the school of Shammai, but does so according to the school of Hillel."

Megilla, 1.7a.
[JS-16]
"According to R. Judah, Samuel said: **Esther does not defile the hands**. Are we then to say that, in the opinion of Samuel, **Esther was not spoken under the influence of the Holy Spirit. It was spoken to be read and was not spoken to be written**… R. Simeon syas: Ruth, Song of Solomon and Esther defile the hands. In opposition to Simeon, Samuel agrees with Jushua **that Esther was only intended to be read, not to be written**. According to a baraitha, R. Simeon ben Manasya said**: Ecclesiastes does not defile the hands, because it contains Solomon's own wisdom**. He was answered: Is Ecclesiastes the only thing that Solomon spake? Does not the Scripture say that he spake three thousand proverbs? Yet this Solomon says: Add not to his words, What is the force of the proof? You might think: He spake much: if he wished it was written down; if he wished it was not written down. But this idea is contradicted by 'add not to his word.'"

Tosephta, Jadaim, 2
[JS-17]
"The Gospels [gilion] and the books of the heretics are not holy scripture; the books of the son of Sirach and all books that have been written since his time are not holy scripture."

Tos. Sabbath, 13 (14)
[JS-18]
"The Gospels and the books of the heretics may not be saved [from a burning building on the Sabbath because they are not holy Scripture]"

Tos. Hullin, 2.24
"…Then rabbi Akiba came to him [rabbi Eliezer] and said, 'Rabbi, may I speak without offence? He replied, Say on! Akiba said, Is it possible that one of the heretics repeated to you some heretical utterance and you were pleased with it? Eliezer responded, Heaven! You remind me. Once I was walking in the main street of Sepphrois, and met [one of the disciples of Jesus the Nazarene] Jacob of Kefar Siknin, who repeated to me a heretical saying the the name of Jesus ben Pantera which pleased me well. I have been arrested for heresy, because I transgressed the injunction of scripture, 'Remove thyway far from her, and come not near the door of her abode; for she has laid low many slain'"

Aboda Zara 16b-17a
[Jacob asked] It is written in your law, ‘You shalt not bring the hire of a harlot into the house of thy God’ (Deut. 23:19). Is it permissible to use it to build a privy for the high priest? I had no answer for him. He continued: Thus did Jesus the Nazarene teach me, ‘From the hire of a harlot she gathered it; to the hire of a harlot they shall return ‘ (Mic. 1:7). From a filthy place they came, to a filthy place they shall go.

First Century

Clement of Rome (80 / 110 AD)

[AF – 1]
1 Clement 3.4
So the worthless rose up against the honoured, those of no reputation against such as were renowned, the foolish against the wise, the young against those advanced in years. For this reason righteousness and peace are now far departed from you, inasmuch as every one abandons the fear of God, and is become blind in His faith, neither walks in the ordinances of His appointment, nor acts a part becoming a Christian, but walks after his own wicked lusts, resuming the practice of an unrighteous and ungodly envy***, by which death itself entered into the world***.

[AF-2]
1 Clement 27:5-7 (Greek)
By the word of His might He established all things, and by His word He can overthrow them. **"Who shall say unto Him, What hast thou done? or, Who shall resist the power of His strength?** When and as He pleases He will do all things, and none of the things determined by Him shall pass away? All things are open before Him, and nothing can be hidden from His counsel. "The heavens declare the glory of God, and the firmament shows His handy-work. Day to day utters speech, and night to night shows knowledge. And there are no words or speeches of which the voices are not heard."
Wisdom 11.21;12; Ps. 19:1-3

Wisdom 12:12
"For who can say to you, ‘What have you done?’ or who can oppose your decree? Or when peoples perish, who can challenge you, their maker; or who can come into your presence as vindicator of unjust men?”

Wisdom 11:21
“For with you great strength abides always; who can resist the might of your arm?”

[AF – 3]
1 Clement 55:2-6
We know many among ourselves who have given themselves up to bonds, in order that they might ransom others. Many, too, have surrendered themselves to slavery, that with the price which they received for themselves, they might provide food for others. Many women also, being strengthened by the grace of God, have performed numerous manly exploits. ***The blessed Judith,*** *when her city was besieged, asked of the elders permission to go forth into the camp of the strangers; and, exposing herself to danger, she went out for the love which she bare to her country and people then besieged; and the Lord delivered Holofernes into the hands of a woman*. **Esther also**, *being perfect in faith, exposed herself to no less danger,* in order to deliver the twelve tribes of Israel from impending destruction. For with fasting and humiliation she entreated the everlasting God, who seeth all things; and He, perceiving the humility of her spirit, delivered the people for whose sake she had encountered peril

“**Beata Judith**, cum urbs obsideretur, rogavit seniores ut sibi liceret in alienigenarum castra transier, ac seipsam periculo tradens propter caritatem patriae populique obsessi egressa est; et Deominus tradidit Olophernem in manu feminae. **Nec minus perfecta secundum fidem Ester periculo se objecit…**”

Judith 8:30 et seq.

The Epistle of Barnabas (ca 70/79 or 117/132)

[AF-4]
Barnabas 6:7
“Since, therefore, He was about to be manifested and to suffer in the flesh, His suffering was foreshown. For the prophet speaks against Israel, “Woe to their soul, because they have counseled an evil counsel against themselves, saying, Let us bind the just one, because he is displeasing to us.”

Wisdom 2:12, Let us beset the just one, because he is obnoxious to us;he sets himself against our doings[NAB]

Isaiah 3:10 LXX, “Let us bind the just one, for he is disagreeable to us; let them therefore eat the fruits of their deeds.”

Polycarp (69 – 155)

[AF – 5]
Phil. 10:1-3,
"Stand fast, therefore, in these things, and follow the example of the Lord, being firm and unchangeable in the faith, loving the brotherhood, and being attached to one another, joined together in the truth, exhibiting the meekness of the Lord in your intercourse with one another, and despising no one. **When you can do good, defer it not, because 'alms delivers from death**.'[Tobit 4:10,12:9] Be all of you subject one to another?[1 Pt 5:5] having your conduct blameless among the Gentiles,'[1 Pt 2:12] that ye may both receive praise for your good works, and the Lord may not be blasphemed through you. But woe to him by whom the name of the Lord is blasphemed![Isa 52:5] Teach, therefore, sobriety to all, and manifest it also in your own conduct.

Tobit 4:10 “Almsgiving frees one from death, and keeps one from going into the dark abode.”

Tobit 12:9 “for almsgiving saves one from death and expiates every sin. Those who regularly give alms shall enjoy a full life;”

The Shepherd of Hermas (ca. 140 AD)

[AF-6]
First Commandment,
“First Of all, believe that there is one God who created and finished all things, **and made all things out of nothing.** He alone is able to contain the whole, but Himself cannot be contained. Have faith therefore in Him, and fear Him; and fearing Him, exercise self-control. Keep these commands, and you will cast away from you all wickedness, and put on the strength of righteousness, and live to God, if you keep this commandment.”

2 Macc. 7.28

The Didache (ca 140)

[AF-7]
Didache 1:6,
“But concerning this it was also said, “Let thine alms sweat into thine hands until thou knowest to whom thou art giving.”

Sirach 12:1 If you do good, know for whom you are doing it, and your kindness will have its effect.

[AF-8]
Didache,4:3-5,
"'Be just in your judgement':[Deut 1:16,17 Prov 31:9] make no distinction between man and man when correcting transgressions. Do not waver in your decision. 'Do not be one that opens his hands to receive, but shuts them when it comes to giving' [Sirach 4:31]"

Sirach 4:31 Let not your hand be open to receive and clenched when it is time to give.

Justin Martyr

[2CF-1]
Dialogue with Trypho the Jew, 71
"**But I am far from putting reliance in your teachers, who refuse to admit that the interpretation made by the seventy elders** who were with Ptolemy [king] of the Egyptians is a correct one; and they attempt to frame another. And I wish you to observe**, that they have altogether taken away many Scriptures from the translations** effected by those seventy elders who were with Ptolemy, and by which this very man who was crucified is proved to have been set forth expressly as God, and man, and as being crucified, and as dying; but since I am aware that this is denied by all of your nation, I do not address myself to these points, **but I proceed to carry on my discussions by means of those passages which are still admitted by you.** For you assent to those which I have brought before your attention, except that you contradict the statement, `Behold, the virgin shall conceive, 'and say it ought to be read, `Behold, the young woman shall conceive.' And I promised to prove that the prophecy referred, not, as you were taught, to Hezekiah, but to this Christ of mine: and now I shall go to the proof."

[2CF-2]
Dialogue with Trypho the Jews, 120-121
“I do not proceed to have a mere verbal controversy with you, as I have not attempted to establish proof about Christ from the passages of Scripture which are not admitted by you which I quoted from the words of Jeremiah the prophet, and Esdras, and David; but from those which are even now admitted by you, which had your teachers comprehended, be well assured they would have deleted them, as they did those about the death of Isaiah, whom you sawed asunder with a wooden saw. "

And as they kept silence, I went on: "[The Scripture], speaking by David …”

Melito of Sardes (170-177?)

[2CF-3]
Eusebuis’ Church History, Book 4, 26, 12-14,

“But in the Extracts made by him the same writer gives at the beginning of the introduction a catalogue of the acknowledged books of the Old Testament, which it is necessary to quote at this point. He writes as follows: "Melito to his brother Onesimus, greeting: Since thou hast often, in thy zeal for the word, expressed a wish to have extracts made from the Law and the Prophets concerning the Saviour and concerning our entire faith, and hast also desired to have an accurate statement of the ancient book, as regards their number and their order, I have endeavored to perform the task, knowing thy zeal for the faith, and thy desire to gain information in regard to the word, and knowing that thou, in thy yearning after God, esteemest these things above all else, struggling to attain eternal salvation. Accordingly when I went East and came to the place where these things were preached and done, I learned accurately the books of the Old Testament, and send them to thee as written below. Their names are as follows: Of Moses, five books: Genesis, Exodus, Numbers, Leviticus, Deuteronomy; Jesus Nave, Judges, Ruth; of Kings, four books; of Chronicles, two; the Psalms of David, the Proverbs of Solomon, **Wisdom also**, Ecclesiastes, Song off Songs, Job; of Prophets, Isaiah, Jeremiah; of the twelve prophets, one book; Daniel, Ezekiel, Esdras. From which also I have made the extracts, dividing them into six books." Such are the words of Melito.”

Athenagoras (177 A.D.)

[2CF-4]
Plea for Christians, 9
“If we satisfied ourselves with advancing such considerations as these, our doctrines might by some be looked upon as human. But, since the voices of the prophets confirm our arguments--for I think that you also, with your great zeal for knowledge, and your great attainments in learning, **cannot be ignorant of the writings either of Moses or of Isaiah and Jeremiah, and the other prophets, who, lifted in ecstasy above the natural operations of their minds by the impulses of the Divine Spirit, uttered the things with which they were inspired, the Spirit making use of them as a flute-player breathes into a flute;--what, then, do these men say? The LORD is our God; no other can be compared with Him.**" And again: "I am God, the first and the last, and besides Me there is no God." In like manner: "Before Me there was no other God, and after Me there shall be none; I am God, and there is none besides Me." And as to His greatness: "Heaven is My throne, and the earth is the footstool of My feet: what house win ye build for Me, or what is the place of My rest?" But I leave it to you, when you meet with the books themselves, to examine carefully the prophecies ontained in them, that you may on fitting grounds defend us from the abuse cast upon us.”

Baruch 3:36- This is our God, and there shall no other be accounted of in comparison of him

Irenaeus of Lyon (ca. 180)

[2CF-6]
Against Hereies, 4.5.2,
“For our Lord and Master, in the answer which He gave to the Sadducees, who say that there is no resurrection, and who do therefore dishonour God, and lower the credit of the law, did both indicate a resurrection, and reveal God, saying to them, "Ye do err, not knowing the Scriptures, nor the power of God." "For, touching the resurrection of the dead," He says, "have ye not read that which was spoken by God, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob? And He added, "He is not the God of the dead, but of the living; for all live to Him." By these arguments He unquestionably made it clear, that He who spake to Moses out of the bush, and declared Himself to be the God of the fathers, He is the God of the living. For who is the God of the living unless He who is God, and above whom there is no other God? ***Whom also Daniel the prophet, when Cyrus king of the Persians said to him, "Why dost thou not worship Bel?" did proclaim, saying, "Because I do not worship idols made with hands, but the living God, who established the heaven and the earth and has dominion over all flesh."*** **Again** did he say, "I will adore the Lord my God, because He is the living God." He, then, who was adored by the prophets as the living God, He is the God of the living; and His Word is He who also spake to Moses, who also put the Sadducees to silence, who also bestowed the gift of resurrection, thus revealing [both] truths to those who are blind, that is, the resurrection and God [in His true character]. For if He be not the God of the dead, but of the living, yet was called the God of the fathers who were sleeping, they do indubitably live to God, and

have not passed out of existence, since they are children of the resurrection. But our Lord is Himself the resurrection, as He does Himself declare, "I am the resurrection and the life." But the fathers are His children; for it is said by the prophet: "Instead of thy fathers, thy children have been made to thee." Christ Hi'mself, therefore, together with the Father, is the God of the living, who spake to Moses, and who was also manifested to the fathers."

[2CF-7]

Against Heresies, 4.26.3

Those, however, who are believed to be presbyters by many, but serve their own lusts, and, do not place the fear of God supreme in their hearts, but conduct themselves with contempt towards others, and are puffed up with the pride of holding the chief seat, and work evil deeds in secret, saying, "No man sees us," shall be convicted by the Word, who does not judge after outward appearance (secundum gloriam), nor looks upon the countenance, but the heart; and they shall hear those words, **to be found in Daniel the prophet:** "O thou seed of Canaan, and not of Judah, beauty hath deceived thee, and lust perverted thy heart. Thou that art waxen old in wicked days, now thy sins which thou hast committed aforetime are come to light; for thou hast pronounced false judgments, and hast been accustomed to condemn the innocent, and to let the guilty go free, albeit the Lord saith, The innocent and the righteous shalt thou not slay." Of whom also did the Lord say: "But if the evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite the man-servants and maidens, and to eat and drink and be drunken; the lord of that servant shall come in a day that he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the unbelievers."

Daniel 13:20
Behold the doors of the orchard are shut, and nobody seeth us, and we are in love with thee: wherefore consent to us, and lie with us.

Daniel 13:52-53 – "So when they were put asunder one from the other, he called one of them, and said to him: O thou that art grown old in evil days, now are thy sins come out, which thou hast committed before: In judging unjust judgments, oppressing the innocent, and letting the guilty to go free, whereas the Lord saith: I The innocent and the just thou shalt not kill."

Daniel 13:56, "And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart: "

[2CF-8]

Against Hereies 4.38,1

[After quoting the Prophet Isaiah twice} **And Jeremiah the prophet has pointed out,** that as many believers as God has prepared for this purpose, to multiply those left upon earth, should both be under the rule of the saints to minister to this Jerusalem, and that [His] kingdom shall be in it, saying, "Look around Jerusalem towards the east, and behold the joy which comes to thee from God Himself. Behold, thy sons shall come whom thou hast sent forth: they shall come in a band from the east even unto the west, by the word of that Holy One, rejoicing in that splendour which is from thy God. O Jerusalem, put off thy robe of mourning and of affliction, and put on that beauty of eternal splendour from thy God. Gird thyself with the double garment of that righteousness proceeding from thy God; place the mitre of eternal glory upon thine head. For God will show thy glory to the whole earth under heaven. For thy name shall for ever be called by God Himself, the peace of righteousness and glory to him that worships God. Arise, Jerusalem, stand on high, and look towards the east, and behold thy sons from the rising of the sun, even to the west, by the Word of that Holy One, rejoicing in the very remembrance of God. For the footmen have gone forth from thee, while they were drawn away by the enemy. God shall bring them in to thee, being borne with glory as the throne of a kingdom. For God has decreed that every high mountain shall be brought low, and the eternal hills, and that the valleys be filled, so that the surface of the earth be rendered smooth, that Israel, the glory of God, may walk in safety. The woods, too, shall make shady places, and every sweet-smelling tree shall be for Israel itself by the command of God. For God shall go before with joy in the light of His splendour, with the pity and righteousness which proceeds from Him."

Baruch 4:26ff

[2CF-9]
Against Hereies, 5.35.1
And Jeremiah the prophet has pointed out, that as many believers as God has prepared for this purpose, to multiply those left upon earth, should both be under the rule of the saints to minister to this Jerusalem, and that [His] kingdom shall be in it, saying, "Look around Jerusalem towards the east, and behold the joy which comes to thee from God Himself. Behold, thy sons shall come whom thou hast sent forth: they shall come in a band from the east even unto the west, by the word of that Holy One, rejoicing in that splendour which is from thy God. O Jerusalem, put off thy robe of mourning and of affliction, and put on that beauty of eternal splendour from thy God. Gird thyself with the double garment of that righteousness proceeding from thy God; place the mitre of eternal glory upon thine head. For God will show thy glory to the whole earth under heaven. For thy name shall for ever be called by God Himself, the peace of righteousness and glory to him that worships God. Arise, Jerusalem, stand on high, and look towards the east, and behold thy sons from the rising of the sun, even to the west, by the Word of that Holy One, rejoicing in the very remembrance of God. For the footmen have gone forth from thee, while they were drawn away by the enemy. God shall bring them in to thee, being borne with glory as the throne of a kingdom. For God has decreed that every high mountain shall be brought low, and the eternal hills, and that the valleys be filled, so that the surface of the earth be rendered smooth, that Israel, the glory of God, may walk in safety. The woods, too, shall make shady places, and every sweet-smelling tree shall be for Israel itself by the command of God. For God shall go before with joy in the light of His splendour, with the pity and righteousness which proceeds from Him."
Baruch 4.36ff

The Muratorian Fragment (155/200 A.D.)

[2CF-10]
Muratorian Fragment
"[New Testament books...] The Epistle of Jude, indeed, and two belonging to the above-named John--or bearing the name of John--are reckoned among the Catholic epistles**. And the book of Wisdom, written by the friends of Solomon in his honour.**"

Tertullian (155-250 A.D.)

[3CF-1a]
Scorpian's Antedote, 8
For they remembered also the words of Jeremias writing to those over whom that captivity was impending: "And now ye shall see borne upon (men's) shoulders the gods of the Babylonians, of gold and silver and wood, causing fear to the Gentiles. Beware, therefore, that ye also do not be altogether like the foreigners, and be seized with fear while ye behold crowds worshipping those gods before and behind, but say in your mind, Our duty is to worship Thee, O Lord."
Baruch 6:3-5

[3CF-1]
De Corona, 4
I add still one case more, as it will be proper to show you how it was among the ancients also. Among the Jews, so usual is it for their women to have the head veiled, that they may thereby be recognised. I ask in this instance for the law. I put the apostle aside. **If Rebecca** at once drew down her veil, when in the distance she saw her betrothed, this modesty of a mere private individual could not have made a law, or it will have made it only for those who have the reason which she had. Let virgins alone be veiled, and this when they are coming to be married, and not till they have recognised their destined husband**. If Susanna**

also, who was subjected to unveiling on her trial, furnishes an argument for the veiling of women, I can say here also, the veil was a voluntary thing .

Cf Daniel 13:32 “But those wicked men commanded that her face should be uncovered, (for she was covered,) that so at least they might be satisfied with her beauty.”

[3CF-2]

Against Hermogenese, 21

Then, if God had been unable to make all things of nothing, the Scripture could not possibly have added that He had made all things of nothing: (there could have been no room for such a statement,) but it must by all means have informed us that He had made all things out of Matter, since Matter must have been the source; because the one case was quite to be understood, if it were not actually stated, whereas the other case would be left in doubt unless it were stated.

Dico enim, etsi non aperte Scriptura pronuntiavit ex nihilo facta omnia, sicut nec ex materia, non tantam fuisse necessitatem aperte significandi de nihilo facta omnia, quanta esset, se ex materia facta fuissent. Quoniam quod fit ex nihilo, eo ipso dum non ostenditur ex aliquo factum, manifestatur ex nihilo factum…. **Ita, si ex nihilo Deus cuncta fecisse non potuit, et si Scriptura non adjecisset illum ex nihilo fecis**se (2 Mac. 7.28); ex materia cum fecisse omni modo debuit edixisse, si et ex materia fecisset, quia illud in totum habebat intelligi, etsi non significaretur; at istud in dubio, nisi significaretur.”

2 Maccabees 7:28, “I beseech thee, my son, look upon heaven and earth, and all that is in them: and consider that God made the out of nothing, and mankind also:”

[3CF-4]

In Answer to the Jews, 4

[T]hat **Joshua the son of Nun**, at the time that he was reducing the city Jericho by war. stated that he had received from God a precept to order the People that priests should carry the ark of the testament of God seven days, making the circuit of the city; and thus, when the seventh day's circuit had been performed, the walls of the city would spontaneously fall. Which was so done; and when the space of the seventh day was finished, just as was predicted, down fell the walls of the city. Whence it is manifestly shown, that in the number of the seven days there intervened a sabbath-day. For seven days, whencesoever they may have commenced, must necessarily include within them a sabbath-day; on which day not only must the priests have worked, but the city must have been made a prey by the edge of the sword by all the people of Israel. Nor is it doubtful that they "wrought servile work," when, in obedience to God's precept, they drove the preys of war. **For in the times of the Maccabees, too, they did bravely in fighting on the sabbaths, and routed their foreign foes**, and recalled the law of their fathers to the primitive style of life by fighting on the sabbaths. Nor should I think it was any other law which they thus vindicated, than the one in which they remembered the existence of the prescript touching "the day of the sabbaths."

[3CF-5]

Against Marcion 1,16

“Why do they take Him to be uniform in one class of things alone, as the Creator of visible things, and only them; whereas He ought to be believed to have created both the visible and the invisible, in just the same way as life and death, or as evil things and peace?”

Ecclesiasticus 11:14
Good things and evil, life and death, poverty and riches, are from God.

[3CF-6]

Against the Valentinians, 2

Besides, the face of the Lord is patiently waited for by those who "seek Him in simplicity of heart**," as says the very Wisdom--not of Valentinus, but--of Solomon**.

Wisdom of Solomon 1:1
Love justice, you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart.

[3CF-7]

Concerning the Soul, 15

"However, Dicaearchus has several authorities against him--and philosophers too--Plato, Strato, Epicurus, Democritus, Empedocles, Socrates, Aristotle; whilst in opposition to Andreas and Asclepiades (may be placed their brother) physicians Herophilus, Erasistratus, Diocles, Hippocrates, and Soranus himself; and better than all others, **there are our Christian authorities. We are taught by God concerning both these questions**--viz. that there is a ruling power in the soul, and that it is enshrined in one particular recess of the body. For, when one reads of God as being "the searcher and witness of the heart;" [Wisdom 1:6] when His prophet is reproved by His discovering to him the secrets of the heart; when God Himself anticipates in His people the thoughts of their heart, "Why think ye evil in your hearts?" [Matthew 1:4] when David prays "Create in me a clean heart, O God," [Psalms 51:12] and Paul declares, "With the heart man believeth unto righteousness," [Romans 10:10] and John says, "By his own heart is each man condemned;" [1 John 3:20] when, lastly, "he who looketh on a woman so as to lust after her, hath already committed adultery with her in his heart,"[Matthew 5:28]--then both points are cleared fully up, that there is a directing faculty of the soul, with which the purpose of God may agree; in other words, a supreme principle of intelligence and vitality (for where there is intelligence, there must be vitality), and that it resides in that most precious part of our body to which God especially looks: so that you must not suppose, with Heraclitus, that this sovereign faculty of which we are treating is moved by some external force; nor with Moschion,

"Sed plures et philosophi adversus Diearchum, Plato, Strato, Epicurus, Democritus, Empedocies, Socrates, Aristoteles; et medici adversus Andream et Asclepiadem, Herophilus, Erasistratus, Diocles, Hippocrates, et ipse Soranus; **jamque omnibus plurees christiani, qui apud Deum de utroque ducimur,** et esse principale in anima, et certo in corporis recessu conscratum. Si enim scrutatorem et dispectorem cordis (Wisdom 1; Prov. 24)

[3CF-8]

On Monogamy, 14

"Behold," saith He, "I have set before thee good and evil." Choose that which is good: if you cannot, because you will not--for that you can if you will He has shown, because He has proposed each to your free-will--you ought to depart from Him whose will you do not. "

Ecclesiasticus 15:18
Before man is life and death, good and evil, that which he shall choose shall be given him

[3CF-9]

Against Idolatry, 18

"For if that were the case, of course men of such holiness and constancy would instantly have refused the defiled dresses; and it would instantly have appeared **that Daniel had been no zealous slave to idols, nor worshipped Bel, nor the dragon**, which long after did appear. That purple, therefore, was simple, and used not at that time to be a mark of dignity among the barbarians, but of nobility**. For as both Joseph, who had been a slave, and Daniel,** who through captivity had changed his state, attained the freedom of the states of Babylon and Egypt through the dress of barbaric nobility; so among us believers also…"

[3CF-10]

Prescription Against the Heretics, 7

"Our instruction comes from 'the porch of Solomon,' who had himself taught that 'the Lord should be sought in simplicity of heart.'[Wisdom 1:1]"

Wisdom of Solomon 1:1
Love justice, you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart.

Hippolytus of Rome (235 AD)

[3CF-11]
Commentary on Daniel 2:32,
"But they said, 'We will not come forth: neither will we do the king's commandment; we will die in our innocency: and he slew of them a thousand souls.'[1 Macc 2:33] **The things, therefore, which were spoken to the blessed Daniel are fulfilled**: 'And my servants shall be afflicted, and shall fall by famine, and by sword, and by captivity.'[Dan. 11:33] Daniel, however, adds: 'And they shall be hope with a little help.' For at that time Matthias arose, and Judas Maccabaeus, and helped them, and delivered them from the hand of the Greeks."

[3CF-12]
Commentrary on Daniel, Sect. 6, 1,
"A very fair woman, and one that feared the Lord," etc. For by the fruit produced, the tree also is easily known. For men who are pious and zealous for the law, bring into the world children worthy of God; such as he was who became a prophet and witness of Christ, and she who was found chaste and faithful in Babylon, whose honour and chastity were the occasion of the manifestation of the blessed Daniel as a prophet.

[3CF-13]
Commentary on Daniel, 6:1,61 (A.D. 204),in ANF,V:191,194
"What is narrated here, happened at a later time, although it is placed before the first book (at the beginning of the book [of Daniel]. For it was a custom with the writers to narrate many things in an inverted order in their writings....To all these things, therefore, we ought to give heed, beloved, fearing lest any one be overtaken in any transgression, and risk the loss of his soul, knowing as we do that God is the Judge of all; and the Word Himself is the Eye which nothing that is done in the world escapes. Therefore, always watchful in heart and pure in life, let us imitate Susannah."

[3CF-14]
Commentary on Daniel,6:55 (A.D. 204),in ANF,V:193
" 'For even now the angel of God.' He shows also, that when **Susannah** prayed to God, and was heard, the angel was sent then to help her, just as was the case in the instance of **Tobias [Tobit 3:17] and Sara.** For when they prayed, the supplication of both of them was heard in the same day and the same hour, and the angel Raphael was sent to heal them both."

[3CF-15]
The Anti-Christ, 49,
And the word--"in their forehead"--indicates that all are crowned, and put on a crown of fire, and not of life, but of death. For in this wise, too, did Antiochus Epiphanes the king of Syria, the descendant of Alexander of Macedon, devise measures against the Jews. He, too, in the exaltation of his heart, issued a decree in those times, that "all should set up shrines before their doors, and sacrifice, and that they should march in procession to the honour of Dionysus, waving chaplets of ivy;" and that those who refused obedience should be put to death by strangulation and torture. But he also met his due recompense at the

hand of the Lord, the righteous Judge and all-searching God; for he died eaten up of worms. And if one desires to inquire into that more accurately**, he will find it recorded in the books of the Maccabees.**

[3CF-16]

Against the Jews, 8-9

"What sayest thou to this, O Jew? It is neither Matthew nor Paul that saith these things, but David, thine anointed, who awards and declares these terrible sentences on account of Christ. And like the great Job, addressing you who speak against the righteous and true, he says, "Thou didst barter the Christ like a slave, thou didst go to Him like a robber in the garden."

" **I produce now the prophecy of Solomon, which speaketh of Christ, and announces clearly and perspicuously things concerning the Jews; and those which not only are befalling them at the present time, but those, too, which shall befall them in the future age, on account of the contumacy and audacity which they exhibited toward the Prince of Life; for the prophet says**, "The ungodly said, reasoning with themselves, but not aright," that is, about Christ, "Let us lie in wait for the righteous, because he is not for our turn, and he is clean contrary to our doings and words, and upbraideth us with our offending the law, and professeth to have knowledge of God; and he calleth himself the Child of God." And then he says, "He is grievous to us even to behold; for his life is not like other men's, and his ways are of another fashion. We are esteemed of him as counterfeits, and he abstaineth from our ways as from filthiness, and pronounceth the end of the just to be blessed." And again, listen to this, O Jew! None of the righteous or prophets called himself the Son of God. And therefore, as in the person of the Jews, solomon speaks again of this righteous one, who is Christ, thus: "He was made to reprove our thoughts, and he maketh his boast that God is his Father. Let us see, then, if his words be true, and let us prove what shall happen in the end of him; for if the just man be the Son of God, He will help him, and deliver him from the hand of his enemies. Let us condemn him with a shameful death, for by his own saying he shall be respected."

"Producam in medium etiam **prophetiam Salomonis de Christo**, **quae aperte et perspicue quae Judaeos spectant edisserit. Non solum quae hoc tempore evenisse eis cernimus, sed quae in futuro evenlent propter contumaciam, et id quod ausi sunt in Scristum principem vitae. Ait enim Propheta**

Wisdom 2:12-20,

"Let us therefore lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life. He boasteth that he hath the knowledge of God, and calleth himself the son of God. He is become a censurer of our thoughts. He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different. We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his father.Let us see then if his words be true, and let us prove what shall happen to him, and we shall know what his end shall be.For if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies. Let us examine him by outrages and tortures, that we may know his meekness and try his patience. Let us condemn him to a most shameful death: for there shall be respect had unto him by his words."

[3CF-16a]

Against the Jews, 10,

"And again David, in the Psalms, says with respect to the future age, "Then shall He" (namely Christ) "speak unto them in His wrath, and vex them in His sore displeasure." **And again Solomon says concerning Christ and the Jews, that** "when the righteous shall stand in great boldness before the face of such as have afflicted Him, and made no account of His words, when they see it they shall be troubled with terrible fear, and shall be amazed at the strangeness of His salvation; and they, repenting and groaning for anguish of spirit, shall say within themselves, This is He whom we had sometimes in derision and a proverb of reproach; we fools accounted His life madness, and His end to he without honour. How is He numbered among the children of God, and His lot is among the saints? Therefore have we erred from the way of truth, and the light of righteousness bath not shined unto us, and the sun of righteousness rose not on us. We wearied ourselves in the way of wickedness and destruction; we have gone through deserts

where there lay no way: but as for the way of the Lord, we have not known it. What hath our pride profited us? all those things are passed away like a shadow."

Wisdom 5:1-9, “Then shall the just stand with great constancy against those that have afflicted them, and taken away their labours. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation. Saying within themselves, repenting, and groaning for anguish of spirit: These are they, whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honour. Behold how they are numbered among the children of God, and their lot is among the saints. Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us. We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known. What hath pride profited us? or what advantage hath the boasting of riches brought us? All those things are passed away like a shadow, and like a post that runneth on,”

[3CF-16b]
Against Noetus, 2,
“But they make use also of **other testimonies**, and say, **Thus it is written**: "This is our God, and there shall none other be accounted of in comparison of Him. He hath found out all the way of knowledge, and hath given it unto Jacob His servant (son), and to Israel His beloved. Afterward did He show Himself upon earth, and conversed with men."

“**Dicit Scriptura in alio loco;** His est Deus; non reputabitur alius ad eum… Invenit omnem viam scientiae, et dedit illam Jacob puero suo et Israel dilecto suo…Post Haec in terra visus est, et cum hominibus conversatus est.”

Baruch 3:36-38, “This is our God, and there shall no other be accounted of in comparison of him. He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved. Afterwards he was seen upon earth, and conversed with men. “

Clement of Alexandra (150-216)

[3CF-17]
The Instructor (Paedagogus) 1.8 [before 202 AD]
“At this stage some rise up, saying that the Lord, by reason of the rod, and threatening, and fear, is not good; misapprehending, as appears, **the Scripture which says**, *"And he that feareth the Lord will turn to his heart*; and most of all, oblivious of His love, in that for us He became man. For more suitably to Him, the prophet prays in these words: "Remember us, for we are dust;" that: is, Sympathize with us; for Thou knowest from personal experience of suffering the weakness of the flesh. In this respect, therefore, the Lord the Instructor is most good and unimpeachable, sympathizing as He does from the exceeding greatness of His love with the nature of each man. "For there is nothing which the Lord hates." For assuredly He does not hate anything, and yet wish that which He hates to exist Nor does He wish anything not to exist, and yet become the cause of existence to that which He wishes not to exist. Nor does He wish anything not to exist which yet exists. If, then, the Word hates anything, He does not wish it to exist. But nothing exists, the cause of whose existence is not supplied by God. Nothing, then, is hated by God, nor yet by the Word. For both are one--that is, God. For He has said, "In the beginning the Word was in God, and the Word was God."

Sirach 21:7, “He that hateth to be reproved walketh in the trace of a sinner: and he that feareth God will turn to his own heart.”

Wisdom, 11:25 “For thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst not appoint, or make any thing hating it. “

[3CF-18]

The Instructor (Paedagogus) 1.8, [before 202 AD]

’For the stripes and correction of wisdom are in all time." "For teaching a fool is gluing a potsherd; and sharpening to sense a hopeless blockhead is bringing earth to sensation."' Wherefore He adds plainly, "rousing the sleeper from deep sleep," which of all things else is likest death. Further, the Lord shows very clearly of Himself, when…

Sirach 22:6-8 “A tale out of time is like music in mourning: but the stripes and instruction of wisdom are never out of time. He that teacheth a fool, is like one that glueth a potsherd together. He that telleth a word to him that heareth not, is like one that waketh a man out of a deep sleep.”

[3CF-19]

The Instructor (Paedagogus) 1.10, [before 202 AD]

"By Jeremiah, too, He sets forth prudence, when he says, "Blessed are we, Israel; for what is pleasing to God is known by us; --and it is known by the Word, by whom we are blessed and wise. **For wisdom and knowledge are mentioned by the same prophet**, when he says, "Hear, O Israel, the commandments of life, and give ear to know understanding. By Moses, too, by reason…"

Baruch 4:4, “We are happy, O Israel: because the things that are pleasing to God, are made known to us.”

Baruch 3:9, “Hear, O Israel, the commandments of life: give ear, that thou mayst learn wisdom.”

Baruch 3:13- For if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever.

[3CF-20]

The Instructor (Paedagogus) 2.3, [before 202 AD]

“Excellently, therefore, **the *Divine Scripture*, addressing boasters and lovers of their own selves, says**, "Where are the rulers of the nations, and the lords of the wild beasts of the earth, who sport among the birds of heaven, who treasured up silver and gold, in whom men trusted, and there was no end of their substance, who fashioned silver and gold, and were full of care? There is no finding of their works. They have vanished, and gone down to Hades."

“.. **dicit *divinia Scriptura* ad eos qui sunt sui amantes et arrogentes vera dirigens**: Ubi sunt…”

Baruch 3:16-19, “Where are the princes of the nations, and they that rule over the beasts that are upon the earth? That take their diversion with the birds of the air. That hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable. They are cut off, and are gone down to hell, and others are risen up in their place.”

[3CF-21]

The Instructor (Paedagogus) 2.5, [before 202 AD]

“A fool raises his voice in laughter," **says the Scriptur**e; but a clever man smiles almost imperceptibly.”

Stultus autem in nisu extollit vocem suam, “**inquit Scriptura**: “vir autem astutus vix sensim subribebut.”

Mwro▪ de en gelwti anuyoi ywn𐌼n autou, **y𐌼sin 𐌼e𐍂 Gray𐌼,** andr de panourgo▪ mogis 𐌼suc𐌼O meidiasei.

Ecclesiasticus 21:20 -A fool lifteth up his voice in laughter: but a wise man will scarce laugh low to himself.

[3CF-22]

The Instructor (Paedagogus) 2.10 [before 202 AD]
Dicit autem Scriptura: “Parantur in temperantibus flagess, et supplicia humeris insipientium: vires intemperantiae, ejusque constantem tolerantiam, vocans “humeros insipientium.” Quocirca “Amove a seris tuis spes inanes, et indecoras, inquit, “cupiditates averte a me. Ventris appetitio et coitus ne me apprehendant.”
(Proverbs 19.29; Sirach 23.4-6)

[3CF-23]
The Instructor (Paedagogus) 2.8 [before 202 AD]
Honora autem medicum propter ejus utilitatem,” **inquit Scriptura**, “ipsum enim creavit Altissimus A Domino autem est medicina.”

Quoting Sirach 38.1,2,7

[3CF-25]
Stromata 2.23
Those, then, will not escape the curse of yoking an ass with an ox, who, judging certain things not to suit them, command others to do them, or the reverse. **This Scripture has briefly showed, when it says**, "What thou hatest, thou shalt not do to another.”

Tobit 4.15

[3CF-26]
Stromata 3.11
“**vult enim Scriptura**, “Aureus prudenti mundus est disciplina, Quae aurum autem gestant mulieres, mihi videntur timere, ne si quis aurum ab eis abstulterit, existimentur ancillae, cum non sint ornatae.”

Sirach 21.21

[3CF-27]
The Instructor (Paedagogus) 3.3
“Quomodo ergo opus Deo contrarium fabricantur, vel potius ei adversari contendunt impii, qui pilum transmutant, qui ab eo canus factus est? “Senum autem corona , **inquit Scriptura**, “est multa experientia:”

Pw▪ oun antid﷒miourgousi tw Qew, mallon de antikeisqai bia⌘ontai oi aqeoi, t﷒n up autou pepoliwmen﷒n paracarattone▪ trica ﷒Steyano▪ de gerontwn polupeiria, y﷒sin ﷒er Gray﷒ ﷒ kai tou proswpou autwn ﷒ polia anqo▪ polupeiria▪.
Sirach 25:8; 11:31

[3CF-28]
Stromata Book 4.12
Now that which has future He already said beforehand was good, the phrase concealing the truth by hyperbaton. Therefore the Gnostic prays in thought during every hour, being by love allied to God. And first he will ask forgiveness of sins; and after, that he may sin no more; and further, the power of well-doing and of comprehending the whole creation and administration by the Lord, that, becoming pure in heart through the knowledge, which is by the Son of God, he may be initiated into the beatific vision face to face, **having heard the Scripture which says,** "Fasting with prayer is a good thing."
Tobit 12.8

[3CF-29]

Stromata Book 4.16
"**The divine Wisdom says of the martyrs**, "They seemed in the eyes of the foolish to die, and their departure was reckoned a calamity, and their migration from us an affliction. But they are in peace. For though in the sight of men they were punished, their hope was full of immortality."

Divina Sapientia dicit de martyibus: 'Visi sunt oculis insipientium mori, et reputata est vexatio eorum exitus, et a nobis discessus contritio; illi vero sunt in pace. Etenim si in oculis hominum suppliciis affecti fuerint spes corum plena est immortalitatis…"

eTH qeia Soyia peri twn marturwn legei ▫ do☒an en oyqalmois ayronwn teqnanai, kai elogisq〰○ kakwsi▪…

Wisdom 3:1-4, "But the souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die: and their departure was taken for misery: And their going away from us, for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality…"

[3CF-29a]
Stromata Book 11.7
By ignorance he means, in my opinion, death. "And he that is near the Lord is full of stripes."
Judith 8.27

Cyprian of Carthage (246 – 285)

[3CF-29b]
Letter 5.2
"For there remains more than what is yet seen to be accomplished, **since it is written** "Praise not any man before his death;" and again, "Be thou faithful unto death, and I will give thee a crown of life."
(quoting Sirach 11:30 and Revelation 2:10)

"…**cum scriptum sit**: 'Ante mortem ne laudes dominem quemquam.'"

Ecclesiasticus 11:30 Praise not any man before death, for a man is known by his children.

[3CF-30]
Letter 61.1
Concerning which matters, since you have desired our advice, know that we do not depart from the traditions of the Gospel and of the apostles, but with constancy and firmness take counsel for our brethren and sisters, and maintain the discipline of the Church by all the ways of usefulness and safety, **since the Lord speaks, saying**, "And I will give you pastors according to. mine heart, and they shall feed you with discipline." **And again it is written**; "Who so despiseth discipline is miserable; **and in the Psalms also the Holy Spirit admonishes and instructs us**, saying, "Keep discipline, lest haply the Lord be angry, and ye perish from the right way, when His anger shall quickly burn against you."

Quoting Jer. iii. 15 and Wisdom.3:11 and Psalm 2.12(LXX.).

[3CF-31]
Letter 80.6
"And again, **where the sacred Scripture speaks** of the tortures which consecrate God's martyrs, and sanctify them in the very trial of suffering: "And if they have suffered torments in the sight of men, yet is their hope full of immortality; and having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy of Himself. As gold in the furnace hath He tried them, and received them as a sacrifice of a burnt-offering, and in due time regard shall be had unto them. The righteous shall

shine, and shall run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people; and their Lord shall reign for ever."

“Et iterum **ubi loquitur Scriptura divina** de dormentis quae Martyres Dei consecrant, et in ipsa possessionis probatione sanctificant: ‘et si coram hominibut tormenta passi sunt, spes eorum immortalitate plena est. ET in paucis vexati in multis bene disponentur…”

Wisdom 3:4-8
And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself. As gold in the furnace he hath proved them, and as a victim of a holocaust he hath received them, and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over people, and their Lord shall reign for ever.”

[3CF-32]
Epistle 64,2
Moreover **also Solomon, established in the Holy Spirit, testifies and teaches** what is the priestly authority and power, saying, "Fear the Lord with all thy soul, and reverence His priests; " and again, "Honour God with all thy soul, and honour His priests." Mindful of which precepts, the blessed Apostle Paul, according to what we read in the Acts of the Apostles, when it was said to him, "Revilest thou thus God's high priest? "answered and said, "I wist not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people."

Quoting: 2 Sam 8:7, Sirach 7:29, 30;

“**Sed et Salomon in Spiritu santo constitus testatur et docet** quae sit sacerdotalis auctoriras et potestas, dicens: Honora Deum ex tota amina tua et honorifica sacerdotes ejus….

Ecclesiasticus 7:29-31
“Honour thy father, and forget not the groanings of thy mother: Remember that thou hadst not been born but through them: and make a return to them as they have done for thee. With all thy soul fear the Lord, and reverence his priests.”

[3CF-33]
Letter 55.5
“So Daniel, too, when he was required to worship the idol Bel, which the people and the king then worshipped, in asserting the honour of his God, broke forth with full faith and freedom, saying, "I worship nothing but the Lord my God, who created the heaven and the earth."

[3CF-34]
Letter, 54.3
“…[S]ince **Holy Scripture meets and warns us, saying**, "But he who presumes and is haughty, the man who boasts of himself, who hath enlarged his soul as hell, shall accomplish nothing." **And again**: "And fear not the words of a sinful man, for his glory shall be dung and worms. To-day he is lifted up, and to-morrow he shall not be found, because he is turned into his earth, and his thought shall perish." **And again**: "I have seen the wicked exalted, and raised above the cedars of Libanus: I went by, and, lo, he was not; yea, I sought him, and his place was not found."

Quotes; Hab. 2:5; 1 Mac. 2:62, 63 and. Ps.38:35, 36.

[3CF-35]
Letter 39.4
Let not the age nor the authority deceive you of those who, answering to the ancient wickedness of the two elders; as they attempted to corrupt and violate the chaste Susannah, are thus also attempting, with their adulterous doctrines, to corrupt the chastity of the Church and violate the truth of the Gospel

[3CF-36]
On The Dress of Virgins, 1
The Holy Spirit says in the Psalms, "Keep discipline, lest perchance the Lord be angry, and ye perish from the right way, when His wrath is quickly kindled against you." **And again:** "But unto the ungodly saith God, "Why dost thou preach my laws, and takest my covenant into thy mouth? Whereas thou hatest discipline, and hast cast my words behind thee." **And again we read:** "He that casteth away discipline is miserable**." And from Solomon we have received the mandates of wisdom, warning us:** "My son, despise not thou the discipline of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He correcteth."

In Palmis loquitur Spiritus sanctus (Ps 2.12)… et terum (Ps 49.16-17) et denuo legimus (Wisdom 3.11) et de salomone mandata sapientiea monentis accepimus: (Prov. 3.11-12)

"Et denuo legimus: Disciplinam qui abjicit, infelix est.'"

Wisdom of Solomon 3:11
For he that rejecteth wisdom, and discipline, is unhappy: and their hope is vain, and their labours without fruit, and their works unprofitable

[3CF-37]
On the Dress of Virgins, 10
"**since Holy Scripture says**, "What hath pride profited us? or what benefit hath the vaunting of riches conferred upon us? And all these things have passed away like a shadow." And the apostle again warns us, and says, "And they that buy, as though they bought not; and they that possess, as though they possessed not; and they that use this world, as though they used it not. For the fashion of this world passeth away."

"… cum dicat **Scriptura divina**: 'Quid nobis profuit superbia? Aut quid divitarum jactatio contulit nobis? Transierunt omnia illa tamquam umbra.'"

Wisdom of Solomon 5:8
"What hath pride profited us? or what advantage hath the boasting of riches brought us? All those things are passed away like a shadow, and like a post that runneth on…"

"Quid nobis profuit superbia? Aut divitiarum jactantia quid contulit nobis? Transierunt omnia illa tamquam umbra, et tamquam nuntius percurrens…"

[3CF-38]
On the Lord's Prayer, 5
The Holy Spirit, moreover, suggests these same things by Jeremiah, and teaches, saying, "But in the heart ought God to be adored by thee."

[After quoting 1 Kings 1.13 and Ps 4.5]: Per hieremiam quoque haec eadem spiritus sanctus suggerit et docet dicens: [quotes Baruch 6.5]

Baruch 6:5
But when you see the multitude behind, and before, adoring them, say you in your hearts: Thou oughtest to be adored, O Lord.

[3CF-39]

On the Lord's Prayer, 21

"Thus a meal was **divinely** provided for Daniel: when he was shut up by the king's command in the den of lions, and in the midst of wild beasts who were hungry, and yet spared him, the man of God was fed."

"Sic Danieli in leonum lacujussu regis incluso prandium **divinitus** procuratur, et inter feras esurientes et parcentes homo Dei pascitur."

[3CF-40]

On the Lord's Prayers, 33

"**Those prayers quickly ascend to God which the merits of our labours urge upon God**. Thus also Raphael the angel was a witness to the constant prayer and the constant good works of Tobias, saying, "It is honourable to reveal and confess the works of God. For when thou didst pray, and Sarah, I did bring the remembrance of your prayers before the holiness of God. And when thou didst bury the dead in simplicity, and because thou didst not delay to rise up and to leave thy dinner, but didst go out and cover the dead, I was sent to prove thee; and again God has sent me to heal thee, and Sarah thy daughter-in-law. For I am Raphael, one of the seven holy angels which stand and go in and out before the glory of God."

"Sic et Raphael angelus Tobiae oranti semper, et semper operanti testis fuit dicens: ' Opera Dei revelare et confiteri honorificum est."

Tobit 12:7

"For it is good to hide the secret of a king: but honourable to reveal and confess the works of God."

[3CF-41]

On Mortality, 9

"**Holy Scripture teaches and forewarns, saying,** "My son, when thou comest to the service of God, stand in righteousness and fear, and prepare thy soul for temptation." And again: "In pain endure, and in thy humility have patience; for gold and silver is tried in the fire, but acceptable men in the furnace of humiliation."

"**Docet et praemonet Scriptura divina dicens:** 'Fili accedens ad servitutem Dei, sta in justitia et timore, et praepara animam taum ad tentationem. Et iterum: "in dolore sustine, et in humilitate tua patientiam habe, quoniam in igne probatur aurum et argentum, homines vero receptibiles in camino humiliationis.'"

Ecclesiasticus 2:1-5

Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation. Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds. Wait on God with patience: join thyself to God, and endure, that thy life may be increased in the latter end. Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience. For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation:"

[3CF-42]

On Moraltiy, 10

And Tobias, after his excellent works, after the many and glorious illustrations of his merciful spirit, having suffered the loss of his sight, fearing and blessing God in his adversity, by his very bodily affliction increased in praise; and even him also his wife tried to pervert, saying, "Where are thy righteousnesses? Behold what thou sufferest!"

"Et tobiae post opera magnifica… quem et ipsum uxor deravare tentavit dicents: 'Ubi sunt stutitae tuae? Ecce quae pateris.'"

[3CF-43]

On Works and Alms, 5
"And as the king did not obey him, he underwent the misfortunes and mischiefs which he had seen, and which he might have escaped and avoided had he redeemed his sins by almsgiving. Raphael the angel also witnesses the like, and exhorts that alms should be freely and liberally bestowed, saying, "Prayer is good, with fasting and alms; because alms doth deliver from death, and it purgeth away sins."
Tobit

[3CF-44]
On the Gift of Patience, 17
"while the righteous is proved by his patience, **as it is written**: "In pain endure, and in thy low estate have patience; for gold and silver are tried in the fire."

"… sicut scripturm est: 'In dolore sustine, et in humilitate tua patientiam habe, quoniam in igne probatur aurum et argentum.'"

Ecclesiasticus 2:4
Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience.

[3CF-45]
On the Gift of Patience, 18
"Tobias also, who, after the sublime works of his justice and mercy, was tried with the loss of his eyes, in proportion as he patiently endured his blindness, in that proportion deserved greatly of God by the praise of patience."

"Tobias quoquie post justitiae et misericordiae suae opera magnifica, Iuminum amissione tentatus, in quantum patienter caecitatem pertulit, intantum grandier Deum Patientiae uade promeruit.'"

[3CF-46]
Exhoration to Martrydom 1,
"Also in the **Wisdom of Solomon**: "They counted all the idols of the nations to be gods, which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers on their hands to handle; and as for their feet, they are slow to go. For man made them, and he that borrowed his own spirit fashioned them; but no man can make a god like unto himself. For, since he is mortal, he worketh a dead thing with wicked hands; for he himself is better than the things which he worshippeth, since he indeed lived once, but they never."

"**In Sapientia Salomonis**: 'Omnia idola nationum aestimatverun deos…"

"Item apud Salomonem de elementis: 'Neque opera attendentes agnoverun, quis esset artifex: sec aut ignem, aut spirtutm, aut citatum aerem, ant gyrm stellarum, aut nimiam aquam, aut solem et luem…"

[3CF-47]
Exhortation to Martrydom, 9
"**And Daniel**, devoted to God, **and filled with the Holy Spirit, exclaims and says**: "I worship nothing but the Lord my God, who founded the heaven and the earth." Tobias also, although under a royal and tyrannical slavery, yet in feeling and spirit free, maintains his confession to God, and sublimely announces both the divine power and majesty, saying: "In the land of my captivity I confess to Him, and I show forth His power in a sinful nation."

"**Et Daniel**, Deo devotus et **Santo Spiritu plenus, exclamat et dicit**: 'Nihil colo ego nisi Dominum Deum meum, qui condid coelum et terram.'…Tobias quoque…praedicat dicens: 'Ego in terra captivitatis meae confiteor illi, et ostendo virtutem ejus in natione peccatrice."

Ecclesiasticus 2:5

For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation.

Tobit 13:7
As for me, I will praise him in the land of my captivity: because he hath shewn his majesty toward a sinful nation.

[3CF-48]
Exhortation to Martrydom, 9
"What, indeed, do we find in the Maccabees of seven brethren, equals alike in their lot of birth and virtues, filling up the number seven in the sacrament of a perfected completion? Seven brethren were thus associating in martyrdom. As the first seven days in the divine arrangement containing seven thousand of years,"

[3CF-49]
Exhortation to Martrydom, 12
"**The Holy Spirit shows and predicts by Solomon, saying**: "And although in the sight of men they suffered torments, yet their hope is full of immortality. And having been troubled in a few things, they shall be in many happily ordered, because God has tried them, and has found them worthy of Himself. As gold in the furnace, He hath tried them; and as whole burnt-offerings of sacrifice, He hath received them, and in its season there will be respect of them. They will shine and run about as sparks in a place set with reeds. They shall judge the nations, and have dominion over the peoples; and their Lord shall reign for ever."

"**Per Salomonem Spiritus Sanctus ostendit, et praecinit dicens**: 'Et si coram hominibut…"

Wisdom of Solomon 3:4
And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself. As gold in the furnace he hath proved them, and as a victim of a holocaust he hath received them, and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over people, and their Lord shall reign for ever."

[3CF-50]
Three Book Against the Jews, 1.20
"But the seven children are the seven churches. Whence also Paul wrote to seven churches; and the Apocalypse sets forth seven churches, that the number seven may be preserved; as the seven days in which God made the world; as **the seven angels who stand and go in and out before the face of God, as Raphael the angel says in Tobit**; "

"…ut angeli septem qui assisstunt et conversantur ante faciem Dei, sicut Raphael angelus in Tobia dicit."

[3CF-51]
Three Book Against the Jews 2.1
"Also in the same in Ecclesiasticus: "I went forth out of the mouth of the Most High, first-born before every creature: I made the unwearying light to rise in the heavens, and I covered the whole earth with a cloud: I dwelt in the high places, and my throne in the pillar of the cloud: I compassed the circle of heaven, and I penetrated into the depth of the abyss, and I walked on the waves of the sea, and I stood in all the earth; and in every people and in every nation I had the pre-eminence, and by my own strength I have trodden the hearts of all the excellent and the humble: in me is all hope of life and virtue: pass over to me, all ye who desire me."

"Apud Salomenem in Provebiis [quotes Prov. 8.22] Item apud eumdem in Ecclesiastico….

Sirach 24:5-20, "I came out of the mouth of the most High, the firstborn before all creatures: I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth: I dwelt in the highest places, and my throne is in a pillar of a cloud. I alone have compassed the circuit of heaven, and

have penetrated into the bottom of the deep, and have walked in the waves of the sea, And have stood in all the earth: and in every people, And in every nation I have had the chief rule: And by my power I have trodden under my feet the hearts of all the high and low: and in all these I sought rest, and I shall abide in the inheritance of the Lord. Then the creator of all things commanded, and said to me: and he that made me, rested in my tabernacle, And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honourable people, and in the portion of mg God his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress tree on mount Sion. I was exalted like a palm tree in Cades, and as a rose plant in Jericho: As a fair olive tree in the plains, and as a plane tree by the water in the streets, was I exalted. I gave a sweet smell like cinnamon. and aromatical balm: I yielded a sweet odour like the best myrrh:

[3CF-52]

Three Books Against the Jews, 2.14.1

"**In the Wisdom of Solomon**: "Let us lay hold of the righteous, because He is disagreeable to us, and is contrary to our works, and reproacheth us with our transgressions of the law."

"**In Sapientia Salomonis**, 'Circumveniamus justum…"

Wisdom of Solomon 2:12
Let us therefore lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life."

[3CF-53]

Three Books Against the Jews, Book 3.1

[After quoting Job] "**Of this same matter in Tobit**: "And I said to Tobias, My son, go and bring whatever poor man thou shalt find out of our brethren, who still has God in mind with his whole heart. Bring him hither, and he shall eat my dinner together with me. Behold, I attend thee, my son, until thou come. Also in the same place: "All the days of thy life, my son, keep God in mind, and transgress not His precepts. Do justice all the days of thy life, and do not walk in the way of unrighteousness; because if thou act truly, there will be respect of thy works. Give alms of thy substance, and turn not thy face from any poor man. So shall it come to pass that the face of God shall not be turned away from thee. Even as thou hast, my son, so do: if thou hast abundant substance, give the more alms therefrom; if thou hast little, communicate even of that little. And do not fear when thou givest alms: thou layest up for thyself a good reward against the day of need; because alms delivereth from death, and does not suffer to go into darkness. Alms is a good office for all who do it in the sight of the most high God."On this same subject in Solomon in Proverbs:

Tobit 2:2-11
He said to his son: Go, and bring some of our tribe that fear God, to feast with us And when she also shall have ended the time of her life, bury her by me. And all the days of thy life have God in thy mind: and take heed thou never consent to sin, nor transgress the commandments of the Lord our God. Give alms out of thy substance, and turn not away thy face from any poor person: for so it shall come to pass that the face of the Lord shall not be turned from thee. According to thy ability be merciful. If thou have much give abundantly: if thou have a little, take care even so to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness."

[3CF-54]

Three Books Against the Jews, Book 3.4

In the Gospel according to John: "No one can receive anything, except it were given him from heaven**."** **Also in the first Epistle of Paul to the Corinthians:** "For what hast thou that thou hast not received? But if thou hast received it, why boastest thou, as if thou hadst not received it? "**Also in the first of Kings**:

"Boast not, neither speak lofty things, and let not great speeches proceed out of your mouth, for the Lord is a God of knowledge**."Also in the same place:** "The bow of the mighty men has been made weak, and the weak are girt about with strength**."Of this same thing in the Maccabees**: "It is just to be subjected to God, and that a mortal should not think things equal to God." **Also in the same place**: "And fear not the words of a man that is a sinner, because his glory shall be filth and worms. Today he shall be lifted up, and to-morrow he shall not be found; because he is turned into his earth, and his thought has perished."

Quoting: John 3:27; 1 Corinthians 6:7; 1 Samuel 2:3-4; 1 Samuel 2:3-4; 2 Maccabees 9:12; 1 Maccabess 2,62-63.

[3CF-55]

Three Books Against the Jews, 3.6

"**In Solomon**: "The furnace proveth the vessels of the potter, and the trial of tribulation righteous men."

"**Apud Salomonem**: 'Vasa figuli probat fornax; et hominies justos, tentatio tribulationis.'"
Sirach 27:5

[3CF-56]

Three Books Against the Jews, Book 3.6

"Of this same thing in Tobias: "Where are thy righteousnesses? behold what thou sufferest." Also in the Wisdom of Solomon: "In the places of the wicked the righteous groan; but at their ruin the righteous will abound."

Tobit 2:22, "At these words his wife being angry answered: It is evident thy hope is come to nothing, and thy alms now appear. "

Ecclesiasticus 23:11, "For as a slave daily put to the question, is never without a blue mark: so every one that sweareth, and nameth, shall not be wholly pure from sin."

[3CF-57]

Three Books Against the Jews, 3.12

"**In Solomon:** "A man that sweareth much shall be filled with iniquity, and the plague shall not depart from his house; and if he swear vainly, he shall not be justified."

"**Apud Salomonem**: 'Vir multum jurans replebitur iniquitate, et non discedet a domo ejus plaga; et si vane juraverit, non justificabitur.'"

[3CF-58]

Three Books Against the Jews, 3.15

"Of this same thing in the **Wisdom of Solomon**: "Although in the sight of men they suffered torments, their hope is full of immortality; and having been in few things distressed, yet in many things they shall be happily ordered, because God tried them, and found them worthy of Himself. As gold in the furnace He proved them, and as a burnt-offering He received them. And in their time there shall be respect of them; they shall judge the nations, and shall rule over the people; and their Lord shall reign for ever." **Of this same thing in the Maccabees**: "Was not Abraham found faithful in temptation, and it was accounted unto him for righteousness? "

Wisdom of Solomon 3:4
And though in the sight of men they suffered torments, their hope is full of immortality

1 Maccabees 2:52
"Was not Abraham found faithful in temptation, and it was reputed to him unto justice?"

[3CF-59]

Three Books Against the Jews, 3.16

“In the Proverbs of Solomon: "The faithful martyr delivers his soul from evils."Also in the same place: "Then shall the righteous stand in great boldness against them who have afflicted them, and who took away their labours. When they see them, they shall be disturbed with a horrible fear; and they shall wonder at the suddenness of their unhoped-for salvation, saying among themselves, repenting and groaning with distress of spirit, These are they whom some time we had in derision, and in the likeness of a proverb; we fools counted their life madness, and their end without honour. How are they reckoned among the children of God, and their lot among the saints! Therefore we have wandered from the way of truth, and the light of righteousness has not shined upon us, and the sun has not risen upon us. We have been wearied in the way of iniquity and of perdition, and we have walked through difficult solitudes; but we have not known the way of the Lord. What hath pride profited us? or what hath the boasting of riches brought to us? All these things have passed away as a shadow."

Quote Proverbs and Wisdom
“Item illic: ‘Tunc staabunt justi in magna,’”

[3CF-60]

Three Books Against the Jews, 3.17

“In the Epistle of Paul to the Romans: "The sufferings of this present time are not worthy of comparison with the glory that is to come after, which shall be revealed in us." Of this same thing in the Maccabees: "O Lord, who hast the holy knowledge, it is manifest that while I might be delivered from death, I am suffering most cruel pains of body, being beaten with whips; yet in spirit I suffer these things willingly, because of the fear of thine own self." Also in the same place: "Thou indeed, being powerless, destroyest us out of this present life; but the King of the world shall raise us up who have died for His laws into the eternal resurrection of life." Also in the same place: "It is better that, given up to death by men, we should expect hope from God to be raised again by Him. For there shall be no resurrection to life for thee." Also in the same place: "Having power among men, although thou art corruptible, thou doest what thou wilt. But think not that our race is forsaken of God. Sustain, and see how His great power will torment, thee and thy seed." Also in the same place: Do not err without cause; for we suffer these things on our own accounts, as sinners against our God. But think not thou that thou shalt be unpunished, having undertaken to fight against God."

Quoting Rom. 8:18. 2 Macc. 6:30; 2 Macc. 7:9, 14, 16-19.

[3CF-61]

Three Books Against the Jews, 3.20

“Of the same thing in the Wisdom of Solomon: "The beginning of wisdom is to fear God."
“De hoc ipso in Sapientia Solomonis: ‘Initium Sapientiae metuere Deum.’”

Sirach 1:16, “The fear of the Lord Is the beginning of wisdom, and was created with the faithful in the womb, it walketh with chosen women, and is known with the just and faithful.”

[3CF-62]

Three Books Against the Jews 3,20

“Also in Daniel: "There was a man dwelling in Babylon whose name was Joachim; and he took a wife by name Susanna, the daughter of Helchias, a very beautiful woman, and one that feared the Lord. And her parents were righteous, and taught their daughter according to the law of Moses."

“**Item in Danieli:** ‘Fuit vir habitans in Babylonia cui nomen erat Joachim…”

[3CF-63]

Three Books Against the Jews, 3.52

Also in Solomon, in Wisdom: "And in simplicity of heart seek Him."

“**Apud Salomonem in Ecclesiastico**: ‘Noli te extollere in faciendo poere tuo.”

[3CF-64]

Three Books against the Jews, 3.52

"**In the first Epistle of Paul to the Corinthians**: "We see now through the glass in an enigma, but then with face to face. Now I know partly; but then I shall know even as also I am known." **Also in Solomon, in Wisdom**: "And in simplicity of heart seek Him." **Also in the same**: "He who walketh with simplicity, walketh trustfully." **Also in the same:** "Seek not things higher than thyself, and look not into things stronger than thyself." **Also in Solomon**: "Be not excessively righteous, and do not reason more than is required."(637) Also in Isaiah: "Woe unto them who are convicted in themselves." **Also in the Maccabees**: "Daniel in his simplicity was delivered from the mouth of tile lions." **Also in the Epistle of Paul to the Romans**: "Oh the depth of the riches of the wisdom and knowledge of God! How incomprehensible are His judgments, and how unsearchable are His ways! For who has known the mind of the Lord? or who has been His counsellor? or who has first given to Him, and it shall be recompensed to him again? Because from Him, and through Him, and in Him, are all things: to Him be glory for ever and ever**." Also to Timothy:** "But foolish and unlearned questions avoid, knowing that they generate strifes. But the servant of God ought not to strive, but to be gentle towards all men."

"**Item in Maccabaeis:** 'Daniel in sua simplicitate liberatus estde ore leonum."

Quoting 1 Corinthians 13:12; Wisdom 1.1; Proverbs 10.9; Sirach 3.21; Sirach 7.17; Isaiah 29:15; 1 Maccabees 2:60; Romans 11:33-36; 2 Timothy 2:23-24

[3CF-65]

Three Books Against the Jews, 3.58

"**Also in the Wisdom of Solomon**: "He was taken away, lest wickedness should change his understanding; for his soul was pleasing to God."

"Item in **Sapientia Saolomonis**: 'Raptus est ne malitia mutaret intellectum ejus…"

[3CF-66]

Three Books Against the Jews, 3, 59

In the Wisdom of Solomon: "All the idols of the nations they counted gods, which neither have the use of their eyes for seeing, nor their nostrils to receive breath, nor their ears for hearing, nor the fingers on their hands for handling; but their feet also are slow to walk. For man made them; and he who has borrowed his breath, he fashioned them. But no man will be able to fashion a god like to himself. For since he is mortal, he fashioneth a dead thing with wicked hands. But he himself is better than they whom he worships, since he indeed lived, but they never."

"In Sapientia Salomonis: 'Omnia idola nationum,"…

[3CF-67]

Three Books Against the Jews, 3.62

In Tobias: "Take a wife from the seed of thy parents, and take not a strange woman who is not of the tribe of thy parents." Also in Genesis,

"Apud Tobiam: 'Uxorem accipe ex semine parentum tuorum, et noli sumere alienam mulierem quae non est ex tribu parentum tuorum."

[3CF-68]

Thre Books Against the Jews, 3.66

"Also in the Wisdom of Solomon: "He who casteth away discipline is miserable."
"Item in Sapientia Salomonis: 'Disciplinam qui abjicit, infelix est.'"

[3CF-69]

Three Books Against the Jews, 3.95
"In Solomon, in the Proverbs: "Bring not the impious man into the habitation of the righteous." Also in the same, in Ecclesiasticus: "Let righteous men be thy guests." And again: "The faithful friend is a medicine of life and of immortality."Also in the same place: "Be thou far from the man who has the power to slay, and thou shalt not suspect fear." Also in the same place, : "Blessed is he who findeth a true friend, and who speaketh righteousness to the listening ear." Also in the same place: "Hedge thine ears with thorns, and hear not a wicked tongue."

(quotes: Prov. 24:15. Ecclus. 6:16. Ecclus. 6:16. Ecclus. 9:13. Ecclus. 25:9. Ecclus. 28:24.)

[3CF-70]
Three Books Against the Jews, 3.96
"**In Solomon, in Ecclesiasticus**: "Be not hasty in thy tongue, and in thy deeds useless and remiss."
"Apud Salomonem in Ecclesiastico: 'Noli citatus esse in lingua tua, et inutilis et remisus in operibus tuis.'"

Cyprian Ascribes to Solomon the Book of Sirach in the Three Books of the Jews, Book 3, chapters, 97,109,110,112 and 113

[3CF-71]
The Glory of Martyrdom 14
"Thus, surrounded as you are with the knives of the executioners, and the instruments of testing tortures, stand sublime and strong, considering how great is the penalty of denying, in a time when you are unable to enjoy, the world for the sake of which you would deny, because indeed the Lord knew that cruel torments and mischievous acts of punishment would be armed against us for our destruction, in order that He might make us strong to endure the all. son, says He, "if thou come to serve God, stand fast in righteousness, and fear, and prepare thy soul for temptation." Moreover, also, the blessed Apostle Paul exclaimed, and said, "To me to live is Christ, and to die is gain."

"Fili, inquit Dominus, accedens ad servitutem Dei, sta in justitia et timore, et praepara animam tuam ad tentationem." (Sirach 2:1)

[3CF-72]
The Glory of Martyrdom, 16
Moreover, beloved brethren, so great is the virtue of martyrdom, that by its means even he who has wished to slay you is constrained to believe. **It is written**, **and we read:** "Endure in suffering, and in thy humiliation have patience, because gold and silver are tried by the fire."

"**Scriptum est et legimus**: 'In dolore sustine, et in humilitate tua habe patientiam, quoniam per ignem probatur aurum et argentum."
Sirach 2:4

[3CF-73]
The Glory of Matrydom, 16
He has said by His prophet: "And though in the sight of men they have suffered torments, yet is their hope full of immortality; and being vexed in a few things, they shall be well rewarded in many things, because God has tried them, and has found them worthy of Himself, and has received them as a sacrifice of burnt-offering."

"… **sicut per Prophetam suum dixit**: 'Et si coram hominibus…"

Origen of Alexandra (185 – 232)

[3CF-74]

Eusebuis' Church History, 6.25; A.D. 244,in NPNF2,I:272

"WHEN expounding the first Psalm, he I gives a catalogue of the sacred Scriptures of the Old Testament as follows: "It should be stated that the canonical books, as the Hebrews have handed them down, **are twenty-two**; corresponding with the number of their letters." Farther on he says: "The twenty-two books of the Hebrews are the following: That which is called by us Genesis, but by the Hebrews, from the beginning of the book, **Bresith**, which means, 'In the beginning'; Exodus, **Welesmoth**, that is, 'These are the names'; Leviticus, **Wikra**, 'And he called'; Numbers, **Ammesphekodeim**; Deuteronomy, **Eleaddebareim**, ' These are the words'; Jesus, the son of Nave, **Josoue ben Noun**; Judges and Ruth, among them in one book, **Saphateim**; the First and Second of Kings, among them one, **Samouel**, that is, 'The called of God'; the Third and Fourth of Kings in one, **Wammelch David,** that is, 'The kingdom of David'; of the Chronicles, the First and Second in one, **Dabreiamein**, that is, 'Records of days'; Esdras, First and Second in one, **Ezra**, that is, 'An assistant'; the book of Psalms, **Spharthelleim**; the Proverbs of Solomon, **Me-loth**; Ecclesiastes, **Koelth**; the Song of Songs , **Sir Hassirim**; Isaiah, **Jessia**; Jeremiah, with Lamentations and the epistle in one, **Jeremia;** Daniel, **Daniel**; Ezekiel**, Jezekiel**; Job, **Job**; Esther, **Esther**. **And besides these there are the Maccabees, which are entitled Sarbeth Sabanaiel**. He gives these in the above-mentioned work.

[3CF-75]

History of Susanna, 1

Origen to Africanus, a beloved brother in God the Father, through Jesus Christ, His holy Child, greeting. Your letter, from which I learn what you think of the Susanna in the Book of Daniel**, which is used in the Churches**, although apparently somewhat short, presents in its few words many problems, each of which demands no common treatment, but such as oversteps the character of a letter, and reaches the limits of a discourse.

exemplaribus Ecclesiae circumferunt,
peri th▪ en tw Davihl yeromenh▪ en tai▪ Ekklhsiai▪ Swsannhs,

[3CF-77]

History of Susanna, 2

In answer to this, I have to tell you what it behoves us to do in the cases not only of the History of Susanna, which is **found in every Church of Christ** in that Greek copy which the Greeks use, but is not in the Hebrew, or of the two other passages you mention at the end of the book containing the history of Bel and the Dragon, which likewise are not in the Hebrew copy of Daniel; but of thousands of other passages also which I found in many places when with my little strength I was collating the Hebrew copies with ours.

Scias igitur ad haec, quid nobis agendum sit **non solum de Susannae historia quae in Graeco Graecorum exemplari per totam Christi Ecclesiam** circumfertur, ….

en pash Ecclhsia Cristou

[3CF-78]

History of Susanna, 3

And in many other of the sacred books I found sometimes more in our copies than in the Hebrew, sometimes less.

sanctis libris
agoi▪ biblioi▪.

[3CF-79]

History of Susanna, 4-5,

"And, **forsooth**, when we notice such things [portions of Scripture not found in Hebrew manuscripts], we are forthwith to reject as spurious the copies in use in our Churches, and enjoin the brotherhood to put away the sacred books current among them, **and to coax the Jews, and persuade them to give us copies which**

shall be untampered with, and free from forgery! **Are we to suppose that that Providence which in the sacred Scriptures has ministered to the edification of all the Churches of Christ, had no thought for those bought with a price, for whom Christ died; whom, although His Son, God who is love spared not, but gave Him up for us all, that with Him He might freely give us all things? In all these cases consider whether it would not be well to remember the words, "Thou shalt not remove the ancient landmarks which thy fathers have set."** Nor do I say this because I shun the labour of investigating the Jewish Scriptures, and comparing them with ours, and noticing their various readings. This, if it be not arrogant to say it, I have already to a great extent done to the best of my ability, labouring hard to get at the meaning in all the editions and various readings; while I paid particular attention to the interpretation of the Seventy, lest I might to be found to accredit any forgery to the Churches which are under heaven, and give an occasion to those who seek such a starting-point for gratifying their desire to slander the common brethren, and to bring some accusation against those who shine forth in our community..."

[3CF-80]
History of Susanna, 5
I endeavor not to be ignorant of their various readings, unless in my controversies with the Jews I should quote to them what is not found in their copies... For if we are so prepared for them in our discussions, they will not**, as is their manner, scornfully laugh at Gentile believers for their ignorance of the true reading as they have them.**

[3CF-81]
History of Susanna, 9
But probably to this you will say, Why then is the "History" not in their Daniel, if, as you say, their wise men hand down by tradition such stories? **The answer is, that they hid from the knowledge of the people as many of the passages which contained any scandal against the elders, rulers, and judges, as they could, some of which have been preserved in uncanonical writings** …We need not wonder, then, if this history of the evil device of the licentious elders against Susanna is true, but was concealed and **removed from the Scriptures** by men themselves not very far removed from the counsel of these elders."

et subtracerunt e Scripturis.'
kai uyeilon apo twn Graywn.

[3CF-82]
History of Susanna, 9 (end)
What I have said is, I think, sufficient to prove that it would be nothing wonderful if this history were true, and the licentious and cruel attack was actually made on Susanna by those who were at that time elders, **and written down by the wisdom of the Spirit, but removed by these rulers of Sodom, as the Spirit would call them**."

[3CF-83]
History of Susanna, 11
Your other objections are stated, as it appears to me, **somewhat irreverently, and without the becoming spirit of piety**. .. You might as reasonably compare to Philistion the play-writer, a story somewhat like this one, which is found in the third book of Kings, which you yourself will admit to be well written.…**For if we were at liberty to speak in this scoffing way of the Scriptures in use in the Churches**, we should rather compare this story of the two harlots to the play of Philistion than that of the chaste Susanna.

[3CF-84]
History of Susanna, 13
Where you get your "lost and won at play, and thrown out unburied on the streets," I know not, unless it is from Tobias; and Tobias (as also Judith), **we ought to notice, the Jews do not use. They are not even**

found in the Hebrew Apocrypha, as I learned from the Jews themselves." **However, since the Churches use Tobias**, you must know that even in the captivity some of the captives were rich and well to do.

Verum nos oportebat scire Hebraeos Tobia non uti, neque Judith. Nec enim hos libros etiam in apocryphis Hebraice habent, ut ab ipsis didicimus. Sed quoniam Ecclesiae Tobia utuntur, sciendum est etiam in captivitate nonnullos captivos divites fuisse, beneque res suas gessisse….

oti Ebraisi tw twbia ou crwntai, oude th Ioudhq. Oude gar ecousin auta kai en apokruyoi▪ ebraisti. w▪ ap autwn maqonte▪ egnwkamen. All epei crwntai☿ tw twbia ai Ekklhsiai, isteon, oti kai en th aicmalwsia tine▪ twn aicmalwtwn eploutoun, kai eu epratton.

[3CF-85]

History of Sussanna, 15

I find in your letter yet another objection in these words: "And add, that among all the many prophets who had been before, there is no one who has quoted from another word for word. For they had no need to go a-begging for words, since their own were true. But this one, in rebuking one of these men, quotes the words of the Lord, `The innocent and righteous shall thou not slay.'" I cannot understand how, with all your exercise in investigating and meditating on the Scriptures, you have not noticed **that the prophets continually quote each other almost word for word**.

[3CF-86]

History of Susanna, 15

This, then, is my defence. I might, especially after all these accusations, **speak in praise of this history of Susanna,** dwelling on it word by word, and expounding the exquisite nature of the thoughts. Such an encomium, perhaps, some of the learned and able students of **divine things** may at some other time compose. This, however, is my answer to your strokes, as you call them. Would that I could instruct you! But I do not now arrogate that to myself. My lord and dear brother Ambrosius, who has written this at my dictation, and has, in looking over it, corrected as he pleased, salutes you. His faithful spouse, Marcella, and her children, also salute you. Also Anicetus. Do you salute our dear father Apollinarius, and all our friends.

"… .**historia Susannae encomio celebrari posset**, .. qui **res divinas** diligenter et satis meditati sunt.

"Hn d an prohgoumenw▪ meta ta egklhmata egkwmion eipein th▪ peri Swsannan Grayh▪ epibainonta ekasth lexei, kai deiknunta to exaireton twn nenohmenwn. Oper idia ti▪ twn yilomaqw▪ kai ikanw▪ memelethkotwn **ta qeia suntaxai dunhsetai**.

[3CF-87]

First Principles, Book 1,2,9

"Let us see now what is the meaning of the expression which is found in the Wisdom of Solomon, where it is said of Wisdom that "it is a kind of breath of the power of God, and the purest efflux of the glory of the Omnipotent, and the splendour of eternal light, and the spotless mirror of the working or power of God, and the image of His goodness…."

Wisdom 7:25-26

For she is a vapour of the power of God, and a certain pure emanation of the glory of the almighty God: and therefore no defiled thing cometh into her. For she is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness

[3CF-88]

First Principles, 2.2(A.D. 230), in ANF,IV:270

"[T]he Wisdom of Solomon, **a work which is certainly not esteemed authoritative by all**. In that book, however, we find written as follows: "For thy almighty hand, that made the world out of shapeless matter, wanted not means to send among them a multitude of bears and fierce lions.'[Wisdom 11:17]"

“In Sapientia quae dicitur Salomoni, **qui utique liber non ab omnibus in auctoritate habetur**. Ibi tamen scriptum invenimus hoc modo: ‘ Non enim, ‘ inquit, ‘deerat omnipotenti manu tuae…”

[3CF-89]
First Principles, 2.3.6
“For the plan of the world is said to be contained in the clothing of the high priest, as we find in the Wisdom of Solomon, where he says, "For in the long garment was the whole world."

“…**sicut in Sapientia Solomonis invenimus**, cum dicit quia: ‘In vestimento poderis erat universus mundus.”

Wisdom 18.24
For in the priestly robe which he wore, was the whole world: and in the four rows of the stones the glory of the fathers was graven, and thy majesty was written upon the diadem of his head.

[3CF-90]
First Principles, 2.9.1
“For, naturally, whatever is infinite will also be incomprehensible. Moreover, **as Scripture says**, "God has arranged all things in number and measure; "

“Porro autem, **sicut Scriptura dicit**: ‘ In numero et mensura universa condidit Deus…’”

Wisdom 11.21, “Yea and without these, they might have been slain with one blast, persecuted by their own deeds, and scattered by the breath of thy power: but thou hast ordered all things in measure, and number, and weight. “

[3CF-91]
First Principles, 3.1.14
““By this drowning, however, it is not to be supposed that God’s providence as regards Pharaoh was terminated; for we must not imagine, because he was drowned, that therefore he had forthwith completely perished: ‘for in the hand of God are both we and our words; all wisdom, also, and knowledge of workmanship,’ **as Scripture declares**.” Wisdom 7.16.

“’In manu enim Dei, et nos, et mermones nostri, et omnis prudentia atque operum disciplina est’ sicut Scriptura dicit.”

Wisdom 7:16, “For in his hand are both we, and our words, and all wisdom, and the knowledge and skill of works.”
“… in manu enim illius et nos, et sermones nostri, et omnis Sapientia et operum scientia, et disciplina.”

[3CF-92]
First Principles, Book 3,8,3
Now the north wind is **described in holy Scripture as cold**, according to the statement in the book of Wisdom, "That cold north wind; "

“…sicut scriptum est in Sapientia: ‘Frigidus ventus Boreas.”

Sirach 43:22, “The cold north wind bloweth, and the water is congealed into crystal; upon every gathering together of waters it shall rest, and shall clothe the waters as a breastplate.”

[3CF-93]

Contra Celsum, 3.60

And as we teach, moreover, that "wisdom will not enter into the soul of a base man, nor dwell in a body that is involved in sin,"

Wisdom 1:4, “For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins. “

[3CF-94]

Contra Celsum, 3.72

In reply to which we say that, since wisdom is the knowledge of divine and human things and of their causes, or, as **it is defined by the word of God**, "the breath of the power of God, and a pure influence flowing from the glory of the Almighty; and the brightness of the everlasting light, and the unspotted mirror of the power of God, and the image of His goodness.”

“… **aut quomodo illum *divina Scriptura* definit**: ….”

Wisdom 7:25-26, “For she is a vapour of the power of God, and a certain pure emanation of the glory of the almighty God: and therefore no defiled thing cometh into her. For she is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness.“

[3CF-95]

Contra Celsum, 5.19

"Behold, I show you a mystery; " [1 Cor. 15:51] which is his usual style in introducing matters of a profounder and more mystical nature, and such as are fittingly concealed from the multitude, **as is written in the book of Tobit**: "It is good to keep close the secret of a king, but honourable to reveal the works of God," -in a way consistent with truth and God's glory, and so as to be to the advantage of the multitude.

“’Quemadmodum, et apud Tobiam legitur: ‘Sacramentum regis bonum est abscondere; sed opera Dei sincere revelare…. Pulchrum est.’”

Tobit 12:7, “For it is good to hide the secret of a king: but honourable to reveal and confess the works of God.”

[3CF-96]

Contra Celsum, 5.29,

“In the treatise of Solomon, moreover, on "Wisdom," and on the events at the time of the confusion of languages, when the division of the earth took place, we find the following regarding Wisdom: "Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong in his tender compassion towards his son."

[3CF-97]

Contra Celsum, 6.7

“Seeing, however, he produces another quotation from Plato, in which he asserts that the employment of the method of question and answer sheds light on the thoughts of those who philosophize like him, **let us show from the holy Scriptures that the word of God also encourages us to the practice of dialectics: Solomon, e.g., declaring in one passage, that "instruction unquestioned goes astray; " and Jesus the son of Sirach, who has left us the treatise called "Wisdom," declaring in another, that "the knowledge of the unwise is as words that will not stand investigation."**

… **sacris Scripturis** … **divinum sermonem**, …**Modo enim Salomon ait**… **modo Jesu Sirachi filius**…”

...apo twn ierwn grammatwn... kai o qeio▪ logo▪...

[3CF-98]

Contra Celsum, 7.12

"But he ought tp know that those who wish to live according **to the teaching of Sacred Scripture** understand the saying, 'The knowledge of the unwise is as talk without sense,'[Sirach 21:18] and have learnt 'to be ready always to give an answer to everyone that asketh us a reason for the hope that is in us.'[1 Pt 3:15]"

Sed scire oportet, eos, qui vitam e Scripturis componere statuant, qui inde docti sunt illud: Scientia imrudentis inscrutabilia verba, et legerunt: Parati semper ad satisfactionem omni poscenti nos rationem de ea quae in nobis est spe."

kata ta▪ qeia▪ Graya

[3CF-99]

Contra Celsum, 8.46

"What need is there to quote all the princes and private persons in Scripture history who fared well or ill according as they obeyed or despised the words of the prophets? If we refer to those who were unhappy because they were childless, but who, after offering prayers to the Creator of all, became fathers and mothers, let any one read the accounts of Abraham and Sarah, to whom at an advanced age was born Isaac, the father of the whole Jewish nation: and there are other instances of the same thing. Let him also read the account of Hezekiah, who not only recovered from his sickness, according to the prediction of Isaiah, but was also bold enough to say, "Afterwards I shall beget children, who shall declare Thy righteousness."And in the fourth book of Kings we read that the prophet Elisha made known to a woman who had received him hospitably, that by the grace of God she should have a son; and through the prayers of Elisha she became a mother. The maimed were cured by Jesus in great numbers. **And the books of the Maccabees** relate what punishments were inflicted upon those who dared to profane the Jewish service in the temple at Jerusalem.

Quid memorem oportet quot principes et privatos Scripturarum historia repraesentet, qui prospera infaustave fortuna usi sunt prout prophetiarum aut observantes aut negligentes fuerunt? Quod si etiam de liberorum orbitate dicendum est quam quidam moleste ferentes precibus ab universorum Conditore impetrarunt ut patres aut matres fierent, legatur Abraham Saraeque historia ex quibus jam descrepitis natus est Isaac totius Judaeorum gentis pater et aliorum praeter istos. Legentur et quae de Ezechia prodita sunt qui non morbo solum liberatus est, ut Isaias praedixerat, sed etiam fidenter dixit: Posthac procreabo liberos qui annuniabunt justitiam tuam. Et in quarto Regum mulier illa, quae Ilisaeum exceperat, Elisaei precibus facta est mater, id quod propheta ille Dei gratia praenuntiaverat. Innumeri quoque homines membris mutili acceperunt a Jesu sanitatem; et alii qui Judaeorum cultum violaare in templo ausi fuerant, quas poenas luerint**, referunt Machabaeorum libri**."

Ti de dei legein osoi dunastai kai osoi idiwtai**, kata ta▪ istoria▪ th▪ Grayh▪…** anagegrammena en toi▪ Makkabikoi▪.

[3CF-100]

Contra Celsum 8, 50,

"**For the divine word says:** "What is an honourable seed? The seed of man. What is a dishonourable seed? The seed of man."

"Hoc docet divina Scriptura …

Sirach 10:23, "That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of the Lord. "

[3CF-101]

Homily I on Leviticus, 1

"But it behooves us to use against the impious presbyters the words of the blessed Susanna, which they indeed repudiating, **have cut off from the catalogue of divine Scripture the history of Susanna**. **But we**

receive it, and appositely adduce it against them, saying, "I am straitened on every side: for if I do this thing (follow the letter of the Law) it is death to me; and if I do it not. I shall not escape your hands…."
Susanna

[3CF-102]
Homily 18 in Numbers, 3
"In libro qui apud nos quidem inter Salomonis volumina haberi solet, et Ecclesiastisuc dici, apud Graecos vero Sapientia Jesu filii Sirach appellatur, **scriptum est**: 'Omnis sapientia a Deo est."

[3CF-103]
Hom. 11, in Joshua 2
Sed et Salomon similia dicit: "Fili," inquit, "Accedens ad servitutem Domini, praepara animam tuam ad tentationem."

[3CF-104]
Hom. 22, in Joshua, 6
"… **Cui dicitur a Propheta** "Semen Chanaan et non Juda, species seduxit te.'"

[3CF-105]
Hom. 24, in Joshua, 2
"… **quod dicitur**: 'Quanto magnus es tanto magis humilia te, et ante Dominum invenies gratiam,' et iterum **quod scriptum est**: 'Se te ducem ordinaverint, ne extollaris, sed esto inter eos quasi unus ex ipsis.'"
Sirach 10.15

[3CF-106]
Homily 3, in Judic, 1
"… quia sicut **Scriptura dicit**; 'Initium discedendi a Domino, superbia…"
Sirach 25.3-4

[3CF-107]
Homily 9 in Judic 1
"Quid ego illam magnificam et imnium feminarum nobilissimam memorem, **Judith,** quae jam perditis pene rebus, non dubitavit sola succcurrere, seseque suumque caput immanisisimi Holophernis neci sola subjicere, et processit ad bellum non in armis, neque in equis bellicis aut in subsidiis militaribus freta, sed in virtute animi; et confidentia fidei, consilio simul et audacia hostem perimit.'"
Judith 13

[3CF-108]
Homily 1 in Kings, 4
"…quia **et secundum Scripturas**: 'insipiens sicut luna mutatur.'"
Sirach 27.12

[3CF-109]
Hom. 2 in Kings, 4
"Nam **et Salomon dicit**: 'Altiora te ne quaesieris, et fortiora te ne scrutere sed de quibus tibi praeceptum est, haec intellige."
Sirach 3.22

[3CF-110]

Selecta in Psalm, 34.2
"Accipiet armaturam zelum illius, et armabit creaturam ad ultionem inimicorum. Induet pro thorace justitiam, et accipiet pro galea judicium certum, sumet scutum inexpugnabile aequitatem, acuet autem duram iram in lanceam."
Wisdom 5.18-21

[3CF-111]
Hom. 4 in Ps 36.2
"**Respice beatum Danielem**, qui a puero et prophetiae gratiam meruit, et iniquos arguens presbyteros, puer coronam justitiae et catitatis obtinuit."
Susanna

[3CF-112]
Homily 5 in Psalm 36.5
"… ita ut illi qui in poenis sunt, videntes eos in gloria dicent: Nos stulti vitam eorum putabamus insaniam."
Wisdom 5.4

[3CF-113]
Hom. 5 in Ps. 36.5
"**Et in libro Esther dicitur**: 'Non tradas, Domine, sceptrum tuum his qui non sunt.'"
Esther 14.11

[3CF-114]
Homily 2 in Ps. 37.1
"… **nec memores Scripturae sunt divinae dicentis**: 'Noli properare homini convertenti se a peccato, sed memor est o quoniam omnes sumus in culpis."
Sirach 8.6

[3CF-115]
Homily 1 in Psalm, 38.3
"**Alibi quidem scriptum est**. 'Vide circumdue sepem spinarum circa possessionem tuam.' Et iterum: 'Pecuniam tuuam et aurum tuum alliga, et ori tuo facito ostium et seram, et verbis tuis, jugum et stateram."

[3CF-116]
Homily 2 in Psalm 35.3.7
"Sed novi ego et alia flagella quibus vehementius cruciamur, illa scilicet quae per prophetam describit sapientia (**prophetam enim eum dico**): 'Quis dabit in cogitatu meo correptionem sapientiae, ut ignorationibus meis quae feci non parcatur, et peccata mea non praetereantur?'"
Sirach 23.2

[3CF-117]
Selecta in Psalm 51:4
"… in ore stultorum cor eorum est."
Sirach 21.29

[3CF-118]
Selecta in Psalm 65:2
"… quia non est speciosa laus in ore peccatoris."
Sirach 15.9

[3CF-119]

Selecta in Psalm 88:32
"qui non custodit mandata Dei desivit esse thronus Dei, nam: 'In malevolam animam, onn introibit sapientia, neque habitatabit in corpore subdito peccatis."
Wisdom 1.4

[3CF-120]
Selecta in Ps. 120:6
"… Stultus ut luna mutatur."
Sirach 27.12

[3CF-121]
Selecta in Palm 125:2
"Post haec enim in terra visus est, et cum hominibus conversatus est."
Baruch 3.38

[3CF-122]
Prologue to Song of Songs
"Sed et in eo libello qui dicitur Sapientia Salomonis **ita scriptum est de ipsa sapientia**: 'Amator factus sum decoris ejus." Wisdom 8.2

[3CF-123]
Selecta in Psalm 120.6
"…et intelligere illud **quod scriptum est**: 'Concupisti sapientiam? Serva mandata, et Dominus dabit eam tibi.'"
Sirach 1.33

[3CF-124]
Homily 6 in Isaiah 5
"**Dicitur enim de S. Spiritu, qui est secundum sapientiam**, quia sit multifarius, tenuis, mobilis."
Wisdom 7.22

[3CF-125]
Selecta in Jeremiah 31.16
"**Scriptum est in Baruch**: 'Quid est quod in terra inimicorum es, et coinquinatus es cum mortius?'"
Baruch 3.10-11

[3CF-126]
Homily 5 in Ezechiel, 4
"… et ante oculos mihi proponens illum judicii ordinem qui **in Scripturis continetur**, recordor dicti illius: 'Pondus ultra te ne leves.' Sed et illud: 'Noli quaerere fieri judex, ne non valeas auferre iniquitates.'"
Sirach 7.6

[3CF-127]
Hom 6 in Ezech. 3
"Saepe miratus sum id quod dictum est a Daneil ad presbyterum peccatorem, cui pro peccato nomen imponens: 'Semen,' inquit 'Chanaan et non Juda.'"

[3CF-128]
Homily 9 in Ezechiel, 2
"**Quid enim ait Scriptura**? 'Quid superbit terra et cinis?" et: 'In vita ejus projecit interanea ejus."
Sirach 10.9-10

[3CF-128a]

Homily on Numbers, 27. 1
His ergo cum recitatur talis aliqua divinorum voluminum lectio, in qua non vidaetur aliquid obscurum, libenter accipiunt: verbi causa, **ut est libellus Esther, aut Judith, vel etiam Tobiae, aut mandata Sapientiae**. **Si vero legatur ei liber Levitici, offenditur continuo animus, et quasi non suum refugit cibum**. Qui enim venit ut disceret Deum colere, justiae ac pietatis ejus praecepta suscipere, audit namdata de sacrificiis dari, et immolationum ritus doceri, quomodo non continuo evertit auditum, et tanquam non sibi aptum cibum recusat? **Sed et alius cum leguntur Evangelia, vel Apostolus, aut Psalmi, laetus suscipit, libenter amplectitur, et velut remdia quaedam infirmitatis suae inde colligens gaudet.** Huic si legatur Numerorum liber, et ista maxime loca quae nunc habemus in manibus, nihil haec ad utitatem, nihil ad infirmaitatis suae remedium, aut animae salutem prodesse judicabit; sed continuo refutabit, et respuet tanquam graves et onerosos cibos, et qui aegrae atque invalidae non competant animae.

Dionysius the Great (d. 265)

[3CF-129]
Epistle 10, Against Germanus
"Since, however, as one says, it is good to keep close the secret of a king, but it is honourable to reveal the works of God, I shall come to close quarters with the violence of Germanus."

"Sed quoniam arcanum quidem regis occultare **utait Scriptura**, **laudandum est**; Dei autem opera praedicare, glorio sum; adversus Germani impetum cominus decertabo."

"All epeidh musthrion, **yhsi**, basilew▪cruyai calon, ta de erga tou Qeou anacaluptein andoxon, omose cwrhsw th Germanoubia.

Tobit 12:7
"Etenim sacramentum regis abscondere bonum est; opera autem Dei revelare et confiteri, honorificum est."

[3CF-130]
On Nature, 3
"But listen to the **divine oracles**: 'The works of the Lord are in judgment; from the beginning, and from His making of them, He disposed the parts thereof. He garnished His works for ever, and their principles unto their generations.'"
Sirach 16:24-25

Audite vero divinorum oraculorum vocem: 'In judicio Domini opera ejus…'"

[3CF-131]
On Nature, 5
"But never surely did he look up to heaven with eyes of true intelligence, so as to hear the clear voice from above, which another attentive spectator did hear, and of which he testified when he said, "The heavens declare the glory of God, and the firmament showeth His handiwork."And never surely did he look down upon the world's surface with due reflection l for then would he have learned that "the earth is full of the goodness of the Lord" and that "the earth is the Lord's, and the fulness thereof; " **and that, as we also read, "After this the Lord looked upon the earth, and filled it with His blessings. With all manner of living things hath He covered the face thereof."**
Ps. xix. 1; Ps. xxxiii. 5.; Ps. xxiv. 1; Ecclus. xvi. 29, 30.

[3CF-132]
To Dionsyius of Rome,4
"He is a Spirit--for says He, 'God is a Spirit' [John 4:24]--fittingly again is Christ called Breath; for 'He,' saith He, 'is the breath of God's power.'"

[Wisdom 7:25]

St. Archelaus (277 AD)

[3CF-133]
The Acts of the Disputation with the Heresiarch Manes, 29
"Archelaus said: By no means; away with such a supposition! "For God made not death; neither hath He pleasure in the destruction of the living."
Wisdom 1:13

St. Methodius (Tyre)

[4CF-1]
The Banquet of the Ten Virgins, Discourse 1. 3,

"If, however, any one should venture to find fault with our argument as destitute of Scripture proof, we will bring forward the writings of the prophets, and more fully demonstrate the truth of the statements already made. Now Abraham, when he first received the covenant of circumcision, seems to signify, by receiving circumcision in a member of his own body, nothing else than this, that one should no longer beget children with one born of the same parent; showing that every one should abstain from intercourse with his own sister, as his own flesh. And thus, from the time of Abraham, the custom of marrying with sisters has ceased; and from the times of the prophets the contracting of marriage with several wives has been done away with; for we read, "Go not after thy lusts, but refrain thyself front thine appetites; " for "wine and women will make men of understanding to fall away; " and in another place, "Let thy fountain be blessed; and rejoice with the wife of thy youth,"14 manifestly forbidding a plurality of wives. And Jeremiah clearly gives the name of "fed horses" to those who lust after other women; and we read, "The multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation."
(Ecclus. xviii. 30. Ecclus. xix. 2. Prov. v. 18. Jer. v. 8. Wisd. iv. 3.)

Scripturarum testimoniis

w▪ amarturon twn Graywn aitiasasqai polmhsai ton logon,

[4CF-2]
The Banquet of the Ten Virgins, Discourse 1.3,
"Lest, however, we should seem prolix in collecting **the testimonies of the prophets**, let us again point out how chastity succeeded to marriage with one wife, taking away by degrees the lusts of the flesh, until it removed entirely the inclination for sexual intercourse engendered by habit. For presently one is introduced earnestly deprecating, from henceforth, this seduction, saying, "O Lord, Father, and Governor of my life, leave me not to their counsels; give me not a proud look; let not the greediness of the belly, nor lust of the flesh, take hold of me."And in the Book of Wisdom, a book full of all virtue, the Holy Spirit, now openly drawing His hearers to continence and chastity, sings on this wise, "Better it is to have no children, and to have virtue, for the memorial thereof is immortal; because it is known with God and with men. When it is present men take example at it; and when it is gone they desire it: it weareth a crown and triumpheth for ever, having gotten the victory, striving for undefiled rewards."
(Ecclus. xxiii. 1, 4, 6. Wisd. iv. 1, 2)

"**In libro vero Sapientiae palam jam, et sine ambagibus auditores ad continentiam, et castitem attrahens Spiritus sanctus talia modulatur… clamans**:"

[4CF-3]
The Banquet of the Ten Virgins Discourse 2.3

And that you may not take refuge behind a safe wall, bringing forward the **Scripture which says,** `As for the children of the adulterers, they shall not come to their perfection, '"

"et ne confugis velut in arcem securam, prolato **testimonio Scripturae** dicentis: 'Fili adulterorum in inconsummatione erunt.'"

proceirizomenh thn legousan Grayhn,
Wisdom 3:16

[4CF-4]

The Banquet of the Ten Virgins Discourse 2.7

And those artificers who, to the destruction of men, make images in human form, not perceiving and knowing their own Maker, **are blamed by the Word, which says, in the Book of Wisdom, a book full of all virtue**, "his heart is ashes, his hope is more vile than earth, and his life of less value than clay; forasmuch as he knew not his Maker, and Him that inspired into him an active soul, and breathed in a living spirit;" that is, God, the Maker of all men; therefore, also, according to the apostle, He "will have all men to be saved, and to come unto the knowledge of the truth."
Wisd. 15:10, 11; 1 Tim. ii. 4.

[4CF-5]

The Banquet of the Ten Virgins Discourse 3. 5

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy; "meaning by Jerusalem, as I said, these very undefiled and incorrupt souls, which, having with self-denial drawn in the pure draught of virginity with unpolluted lips, are "espoused to one husband," to be presented "as a chaste virgin to Christ" in heaven, "having gotten the victory, striving for undefiled rewards." Hence also the prophet Isaiah proclaims, saying, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."
1 Pet. 2:10. Ps. 137:5, 6. 2 Cor. 11:2. Wisd. 4:2. Isa. 40:1.

[4CF-6]

The Banquet of the Ten Virgins Discourse 8.3

Now Jeremiah saw that these things exist specially in a certain place, removed to a great distance from our world, where, compassionating those who have fallen from that good state, he says: "Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace. Who hath found out her place? or who hath come into her treasures? " [Baruch]

[4CF-7]

The Banquet of the Ten Virgins Discourse 11.1

For all riches and gold "in respect of it are as a little sand."

[4CF-8]

The Banquet of the Ten Virgins Discourse 11.14

Daring Judith, by clever wiles having cut off the head of the leader of the foreign hosts, whom previously she had allured by her beautiful form, without polluting the limbs of her body, with a victor's shout said:- Chorus. I keep myself pure for Thee, O Bridegroom, and holding alighted torch I go to meet Thee.

[4CF-9]

Concerning the Resurrection, 8

For if it were better for the world not to be than to be, why did God, in making the world, take the worse course? But God did not work in vain, or do that which was worst. God therefore ordered the creation with a view to its existence and continuance, **as also the Book of Wisdom confirms, saying**, "For God created all things that they might have their being; and the generations of the world were healthful, and there is no

poison of destruction in them." And Paul clearly testifies this, saying, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

[4CF-10]

Concerning the Resurrection, 14

What is the meaning of this marvel? God appointed this as an example and introduction to the day that is coming, in order that we may know more certainly that, when all things are deluged with fire from heaven, the bodies which are distinguished by chastity and righteousness will be taken up by Him as free from all injury from the fire as from cold water. For truly, O beneficent and bountiful Lord, "the creature that serveth Thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in Thee; "

[4CF-11]

Extracts from the Work on Things Created, 9

Therefore, all the days from our time to that which was in the beginning, in which God created the heaven and the earth, are computed to be thirteen days; before which God, because he had as yet created nothing according to their folly, is stripped of His name of Father and Almighty. But if there are thirteen days in the sight of God from the creation of the world, **how can Wisdom say, in the Book of the Son of Sirach**: "Who can number the sand of the sea, and the drops of rain, and the days of eternity? " This is what Origen says seriously, and mark how he trifles.

“quomodo Sapientia in Jesu Sirach dicit:

[4CF-12]

Concerning Simeone and Anna , 6

Before Thee was no other god begotten of God the Father; neither after Thee shall there be any other son consubstantial and of one glory with the Father. And to know Thee is perfect righteousness, and to know Thy power is the root of immortality.
Cf. Wisdom 15.3

[4CF-13]

Concerning Simeone and Anna, 10

Nor, again, is thy spiritual laudation mere secular trifling, or the shoutings of a false flattery, O thou who of God art praised; thou who to God gavest suck; who by nativity givest unto mortals their beginning of being, but they are of clear and evident truth. But the time would fail us, ages and succeeding generations too, to render unto thee thy fitting salutation as the mother of the King Eternal, even as somewhere the illustrious prophet says, teaching us how incomprehensible thou art.
Baruch 3.24

[4CF-14]

Concerning Simeone and Anna 12

Now smoke is a sign and sure evidence of wrath; as it is written, "There went up a smoke in His anger, and fire from His countenance devoured; " and in another place, "Amongst the disobedient people shall the fire burn," which plainly, in the revered Gospels, our Lord signified, when He said to the Jews, "Behold your house is left unto you desolate."
Ps. 17:8. Ecclus. 22:7. Matt. 23:38.

[4CF-15]

Fragment 5, From Methodius

But Methodius: The Holy Spirit, who of God is given to all men, and of whom Solomon said, "For Thine incorruptible Spirit is in all things," He receives for the conscience, which condemns the offending soul
Wisd. 12:1

Lactanius (310)

[4CF-16]
Institutions, 4:8
"**Solomon** also shows that it is the Word of God, and no other, by whose hands these works of the world were made. 'I,' **He says**, 'came forth out of the mouth of the Most High before all creatures: I caused the light that faileth not to arise in the heavens, and covered the whole earth with a cloud. I have dwelt in the height, and my throne is in the pillar of the cloud.'[Sirach 24:3-5]"

Aphraates of Persia (345)

[4CF-17]
Demonstrations, 5.19
"For this was accomplished at that time, when the venerable and aged Eleazar was slain, and the sons of the blessed Samuna, seven in number, and when Judas (Maccabeus) and his brethren were struggling on behalf of their people." 2 Maccabees 5:27; 6.18-31

[4CF-18]
Demonstrations, 22.7
"He leads away to himself the wealthy, the sons of luxury; And 'they leave their possessions as the waves of the sea.'"
Sirach 29:17

Alexander of Alexandra (? - 324)

[4CF-19]
Theodoret's Church History, 1.3
"Therefore, I do not think men ought to be considered pious who presume to investigate this subject**, in disobedience to the injunction**, 'Seek not what is too difficult for thee, neither enquire into what is too high for thee.'[Sirach 3:21] For if the knowledge of many other things incomparably inferior is beyond the capacity of the human mind, and cannot therefore be attained, as has been said by Paul, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared far them that lave Him'[1 Cor 2:9], and as God also said to Abraham, that the stars could not be numbered by him; and it is likewise said,' Who shall number the grains of sand by the sea-shore, or the drops of rain?'[Sirach 1:2]"

To brother Alexander, fragment in Theodoret of Cyrus' Ecclesiastical History,1:3(A.D. 324),in NPNF2,III:37

St. Athanasius (296 – 393)

[4CF-20]
Festal Letter, 39
"Since many have indeed tried to place in **order those books which are called Apocrypha, and mix them with the divinely inspiried Scripture which we have received upon certain testimony as the Fathers handed down to us**, who from the beginning were eyewitnesses and ministers of the word, it has seemed good to me also, the brethren exhorting, to compute in the Canon, as I have learned, form the beginning, and in order, the books that have been handed down and are believed to be divine, that everyone that has

been seduced may convict the seducers, and he who has persevered incorrupt may joyously remember thses**. The books of the Old Testament are in number twenty-two; for so many, as I have heard, are the elements (of speech) with the Hebrews**. In this order, first Genesis, then exdous, Leviticus, Numbers, Deutronomy, Joshua son of Nun, Judges and Ruth follow; then the four books of Kings, of which the first and second are considered as one, and, in like manner, the third and fourth. Following these the two books of Paralipomenon. Are also considered as one, as also the first and second Ezra. Then come the book of Psalms, Proverbs, Ecclesiastes, the Conticle of Canticles and Job; then the Prophets, of whom twelve are considered as one book. Then Isaiah, Jeremiah **and with him Baruch**, the Lamentations, and the Epistle; then follow Ezechiel and Daniel, **thus far the books of the Old Testament**."

"…. These are the fountains of salvation, so that who thirsts may be filled by their discourses**; in these alone, the Christian doctrine is taught. Let no one add to them or take anything form them. But for greater accuracy, I deem it necessary to add this also**, that there are, forsooth, other books besides these, which, indeed, **are not placed in the Canon, but which the Fathers decreed should be read to those who have lately come into the fold, and seek to be catechized, and who study to learn the Christian doctrine**. (These are The Wisdom of Solomon and the Wisdom of Sirach (Ecclesiasticus), **Esther**, Judith, Tobias, the so-called Doctrine of the Apostles, and Pastor. **Therefore, which the former are in the Canon, and these latter are read, there is no mention of the Apocrypha,** which are the figment of heretics who arbitrarily write books, to which they assign dates, that by the specious semblance of antiquity they may find occasion to deceive the simple. (Ep. Fest. 39).

Sed tamen majoris accurationis gratia, hoc etiam addam festinanti scripto; quod cum alii praeter hos libri exstent, nequaquam canonice definiti, **Patrum sententia est, ut hi legi possint ab iis qui eruditionem quaerunt et pietatis doctrinam.** Sunt autem, Sapientia, Salomonis, Sapitentia filii Sirach, Esther, Judith, Tobias, Apostolorum dicta didascalia, et liber Pastoris. Vverumtamen, **dilecti mei, cum priores illi canonice sint definiti, et hi etiam legantur; nusquam tamen librorum occultorum mentio est, quos Graeci vocant apocryphos**..

All eneka he pleiono▪ akribeia▪ prostiqhmi dh touto graywn anagkaiw▪ w▪ oti esti kai etera biblia toutwn exwqen ou kanonizomena men, titupwmena de para twn Paterwn anaginwskesqai toi▪ arti prosercomenio▪ kai boulomenoi▪ kathceisqai ton th▪ eusebeia▪ logon. Soyia Solomwnto▪ kai Soyia Sirac, kai **Esqhr,** kai Ioudiq, kai Twbia▪ kai didach kaloumenh twn Apostolwn, kai o Poimhn. **Kai omw▪ ahaphtoi, kakeiwn kanonzomenwn, kai toutwn anaginwskomenwn, oudamou twn apokuywn mnhmh.**

[4CF-21]

Against the Heathen, Part 2, 9.4

According as the wisdom of God testifies beforehand when it says, "The devising of idols was the beginning of fornication"

"…quod et **Dei sapientia his verbis declarat:** 'Initium fornicationis est exquisitio idolorum.'"

kaqw▪ kai **h soyia tou Qeou promarturetai legousa**. " Arch porneia▪ epinoia eidwlwn.

[4CF-22]

Against the Heathen, 10.3

3. For many, not only in ancient times but in our own also, having lost their beloved ones, brothers and kinsfolk and wives; and many women who had lost their husbands, all of whom nature proved to be mortal men, made representations of them and devised sacrifices, and consecrated them; while later ages, moved by the figure and the brilliancy of the artist, worshipped them as gods, thus failing into inconsistency with nature. Wisd. 14:12 sqq.

[4CF-23]

Against the Heathen 11.1

But of these and such like inventions of idolatrous madness, **Scripture taught us beforehand long ago**, when it said , "The devising of idols was the beginning of fornication, and the invention of them, the corruption of life. For neither were they from the beginning, neither shall they be for ever. For the vainglory of men they entered into the world, and therefore shall they come shortly to an end. For a father afflicted with untimely mourning when he hath made an image of his child soon taken away, now honoured him as a god which was then a dead man, and delivered to those that were under him ceremonies and sacrifices. Thus in process of time an ungodly custom grown strong was kept as a law. And graven images were worshipped by the commands of kings. Whom men could not honour in presence because they dwelt afar off, they took the counterfeit of his visage from afar, and made an express image of the king whom they honoured, to the end that by this their forwardness they might flatter him that was absent as if he were present. Also the singular diligence of the artificer did help to set forward the ignorant to more superstition: for he, peradventure, willing to please one in authority, forced all his skill to make the resemblance of the best fashion: and so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man: and this was an occasion to deceive the world, for men serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable Name."
Wisdom

"Haec autem et similia idololatriae inventa **jam olim Scriptura his verbis** complexa est: 'Initium fornicationis…"

Tauta▪ de kai ta▪ toiauta▪ th▪ eidwlomania▪ euresei▪ **anwqen kai pro pollou proedidasken h Grayh legousa**. " Arch porneia▪...

[4CF-24]

Against the Heathen, Part 1, 17.3

And I am disposed to think that they have recounted the passions and the actions of the gods even in spite of themselves**. For since they were endeavouring to invest with what Scripture calls the incommunicable name and honour of God them that are no gods but mortal men,** and since this venture of theirs was great and impious, for this reason even against their will they were forced by truth to set forth the passions of these persons, so that their passions recorded in the writings concerning them might be in evidence for all posterity as a proof that they were no gods.

"Ego notiones illis nequaquam congruere. Ego sane arbitror eos contra propriam mentem illorum vitia et facta enarrasse, **sed cum incommunicabile**, **ut loquitur Scriptura**, Dei nomen et honorem, iis, qui non dii sed mortales homines fuere, ascribere studerent, quod magnum et gravissimum fuit flagitium:"

Kai egwge nomize kai para gnwmhn autoi▪ eirhsqai ta toutwn paqh kai ta▪ toutwn traxei▪. Epeidh gar thn tou Qeou akoinwnhton, **w▪ eipen h Grayh**, proshgorian kai timhn toi▪ ouc ousi qeoi▪, all anqrwpoi▪ qnhtoi▪ espoudazon anaqeinai, kai mega kai dussebe▪ hn to up autwn tolmwmenon, toutou enken kai akonte▪ upo th▪ alhqeia▪ hnagkasqhsan ta toutwn ekqesqai paqh.

[4CF-25]

Against the Heathen Part 1, 44.3

For as by His own providence bodies grow and the rational soul moves, and possesses life and thought, and this requires little proof, for we see what takes place,-so again the same Word of God with one simple nod by His own power moves and holds together both the visible universe and the invisible powers, allotting to each its proper function, so that the divine powers move in a diviner way, while visible things move as they are seen to do. But Himself being over all, both Governor and King and organising power, He does all for the glory and knowledge of His own Father, **so that almost by the very works that He brings to pass He teaches us and says**, "By the greatness and beauty of the creatures proportionably the maker of them is seen…"
Wisd. 15:5

"… **ut per ea quae fiunt opera docere et dicere videatur**: Ex magnitudine et pulchritudine rerum creatarum, convenienter Creator conspicitur."

Auto▪ de, epi pantwn, hgemwn te kai basileu▪ kai sustasi▪ ginomeno▪ twn pantwn, **ta panta pro▪ doxan kai gnwsin tou eautou Patro▪ ergaxetai, mononouci dia twn gignomenwn ergwn autou didaskwn kai legwn.** Ek megeqou▪ kai kallonh▪ ktismatwn analogw▪ o genesiourgo▪ qewreitai.

[4CF-26]

On the Incarntion of the Word 4.6

For man is by nature mortal, inasmuch as he is made out of what is not; but by reason of his likeness to Him that is (and if he still preserved this likeness by keeping Him in his knowledge) he would stay his natural corruption, and remain incorrupt; **as Wisdom says**: "The taking heed to His laws is the assurance of immortality;" but being incorrupt, he would live henceforth as God, to which I suppose the divine Scripture refers, when it says: "I have said ye are gods, and ye are all sons of the most Highest; but ye die like men, and fall as one of the princes."

[4CF-27]

On the Incarntion of the Word 5.2

For because of the Word dwelling with them, even their natural corruption did not come near them, as Wisdom also says : "God made man for incorruption, and as an image of His own eternity; but by envy of the devil death came into the world."

…ut et Sapientia his verbis testatur: 'Deus creavit hominem ut incorruptus esset, et imaginem propriae aeternitatis; invidia autem diaboli mors introivit in numdum.'"

kaqw▪ kai h Soyia yhsin. O Qeu▪ ektise ton anqrwpon ep ayqarsia kai ...

[4CF-28]

Defense Against Arius, Part 1, 3

Since, however, after all his severe sufferings, after his retirement into Gaul, after his sojourn in a foreign and far distant country in the place of his own, after his narrow escape from death through their calumnies, but thanks to the clemency of the Emperor,-distress which would have satisfied even the most cruel enemy,-they are still insensible to shame, are again acting insolently against the Church and Athanasius; and from indignation at his deliverance venture on still more atrocious schemes against him, and are ready with an accusation, **fearless of the words in holy Scripture** , `A false witness shall not be unpunished;' **and**, `The mouth that belieth slayeth the soul;' we therefore are unable longer to hold our peace, being amazed at their wickedness and at the insatiable love of contention displayed in their intrigues.

… **nec timeant illud quod in Sacris Litteris scriptum est :** " Testis falsus non erit impunitus," **et**, "Os quod mentitus occidit animam." (Prov. 19.5; Wisd. 1.11)

ou yobountai de to en tai▪ agiai▪ Grayai▪ gegrammenon. Martu▪ Yeudh▪ ouc atimwrhto▪ estai, **kai** stoma katayeudomenon anairei yuchn.

[4CF-29]

Defense Against Arius Part 1, 11

And they are not ashamed to parade the sacred mysteries before Catechumens, and worse than that, even before heathens : **whereas, they ought to attend to what is written**, `It is good to keep close the secret of a king;' **and as the Lord has charged us**, `Give not that which is holy unto the dogs, neither cast ye your pearls before swine
Tob. 12:7. Matt. 7:6.

Nec pudet eos coram catechumenis, et, quod pejus est, coram ethnicis mysteria haec traducere: **cum oporteat, ut scriptum est**, “Sacramentum regis abscondere; et ut Dominus praecepit: “Nolite sancta dare canibus, neque projiciatis margaritas ante porcos.”

Kai ouc aiscunontai tauta epi kathcoumenwn, kai to ge ceiriston, epi Ellhnwn tragwdoute▪ ta musthria. deon, **w▪ gegraptai**, Musthrion basilew▪ kalon kruptein. **Kai w▪ o Kurio▪ parh**ggeile. Mh dwte ta agia toi▪ kusi, mhde balhte tou▪ margarita▪ emprosqen twn coirwn.

[4CF-30]
Life of Antony, 28
Behold now we are gathered together and speak against them, and they know when we advance they grow weak. If therefore they had power they would permit none of us Christians to live, for godliness is an abomination to a sinner.
Ecclesiasticus i. 25.

[4CF-31]
Life of Antony , 43
By thus asking, the son of Nun learned who his helper was; nor did the enemy escape the questioning of Daniel?
Susanna. 51-59.

[4CF-32]
Letter from the Egyptian Bishops, 3
[Not Athanasius, but an apologetic treatis direct to him by a synod held in Alexandria, of the bishops of Egypt, Thebais, Libya and Pentapolis]

And although, again, he conceal his natural falsehood, and pretend to speak truth with his lips; yet are we not ignorant of his devices,' but are able to answer him in the **words spoken by the Spirit against him**; `But unto the ungodly, said God, why dost thou preach My laws?' and, `Praise is not seemly in the mouth of a sinner,' For even though he speak the truth, the deceiver is not worthy of credit. **And whereas Scripture shewed this**, when relating his wicked artifices against Eve in Paradise, so the Lord also reproved him,-first in the mount, when He laid open `the folds of his breast-plate
Psalm 1:16 and Sirach 15:9.

[**4CF-33]**
Defence of Constantius, 5
I beseech you, either cause me to appear before you that the thing may be proved, or else condemn these calumnies, and **follow the example of David, who says**, `Whoso privily slandereth his neighbour, him will I destroy .' As much as in them lies, they have slain me; **for** `the mouth that belieth, slayeth the soul.”
Wisdom 1.11

[4CF-34]
Defence of Constantius, 17
Now then, I would also meet the other and only remaining objection of my accuser. He says, the building was not completed, and prayer ought not to have been made there. But the Lord said, `But thou, when thou prayest, enter into thy closet, and shut the door .' What then will the accuser answer? or rather what will all prudent and true Christians say? Let your Majesty ask the opinion of such: **for it is written of the other**, `The foolish person will speak foolishness;' but of these, `Ask counsel of all that are wise
Matt. 6:6. Is, 32:6. Tob. 4:18.

“Dominus ait: ‘Tu autem cum araveris, intra in cubiculum tuum, et claude ostium.’ Quid ergo dixerit calumniator? Imo potius, quid prudentes ac veri Christiani dixerint? Hos interroga, imperator: nam de illis quidem scriptum est: ‘Stultus stulta loquetur: de his vero, Ab omni sapiente consilium accipe.’”

O de Kurio▪ eipe. Su de, otan proseuch, eiselqe ei▪ to tameior sou, kai apokleison ta▪ qura▪. Ti toinun yhseien o kathgoro▪. Mallon de ti an eipoien oi yronimoi kai alhqw▪ Kristianio. Toutou▪ gar erwthson, basileu. **Epeidh gegraptai peri men ekeinwn, oti**, " O mwro▪ mwra lalhsei. Peri de toutwn, Para panto▪ yronimou sumboulian lambare.

[4CF-35]

Defense of His Flight, 19

' Nor yet were these their sufferings without profit to themselves; for having tried them as `gold in the furnace,' as Wisdom has said, God found them worthy of Himself .

[4CF-36]

Four Discourse Against the Arians. Discourse, 1.12

And where the sacred writers say, `Who exists before the ages,' and `By whom He madethe ages,' they thereby as clearly preachthe eternal and everlasting being of the Son,even while they are designating God Himself. Thus, if Isaiah says, `The Everlasting God, the Creator of the ends of the earth;' and Susanna said, `O Everlasting God ;' and Baruch wrote, `I will cry unto the Everlasting in my days,' and shortly after, `My hope is in the Everlasting, that He will save you, and joy is come unto me from the Holy One) ;' yet forasmuch as the Apostle, writing to the Hebrews, says, `Who being the radiance of His glory and the Expression of His Person) ;' and David too in the eighty-ninth Psalm, `And the brightness of the Lord be upon us,' and, `In Thy Light shall we see Light) ,' who has so little sense as to doubt of the eternity of the Son? And in Daniel, `Susanna cried out with a loud voice and said, O everlasting God, that knowest the secrets, and knowest all things before they be.

Rom. i. 20. Heb. i. 2. Is. xl. 28. *Hist. Sus.* 42. Bar. iv. 20, 22. Heb. i. 3. Ps. xc. 17; Ps. xxxvi. 9 Ps. xc. 2. *Hist. Sus.* 42

[4CF-37]

Discourse 1,19 [PG – Oratio 1 contra Arianos, 19, p. 49-50]

If God be, and be called, the Fountain of wisdom and life-as He says by Jeremiah, `They have forsaken Me the Fountain of living waters;' and again, `A glorious high throne from the beginning, is the place of our sanctuary; O Lord, the Hope of Israel, all that forsake Thee shall be ashamed, and they that depart from Me shall be written in the earth, because they have forsaken the Lord, the Fountain of living waters;' and in the book of Baruch it is written, `Thou hast forsaken the Fountain of wisdom
Bar. iii. 12.

[4CF-38]

Apology Against Arian, 66,

66. I congratulate the most excellent Sarapion, that he is striving so earnestly to adorn himself with holy habits, and is thus advancing to higher praise the memory of his father. For, as the Holy Scripture somewhere says, `though his father die, yet he is as though he were not dead:' for he has left behind him a memorial of his life. What my feelings were towards the ever memorable Sozon, you yourself, my lord, are not ignorant, for you know the sacredness of his memory, as well as the goodness of the young than. I have received only one letter from your reverence, which I had by the hands of this youth. I mention this to you, my lord, in order that you may know. Our dearly beloved brother and deacon Macarius, afforded me great pleasure by writing to me from Constantinople, that the false accuser Archaph had met with disgrace, for having given out before all men that a live man had been murdered. That he will receive from the righteous Judge, together with all the tribe of his associates, that punishment, which his crimes deserve, the unerring Scriptures assure us. May the Lord of all preserve you for very many years, my lord, in every way most kind.
Sirach 30:4

[4CF-39]

Expositio in Psalm 78

"Carnes sanctorum tuorum bestiis terrae. Quomodo enim sancti non fuerunt quorum sanguis effusus est pro legis observantia, ex quorum erant numero Maccabaei?"

Council of Sardica (343)

[4CF-40]
Theodoret, HE, II. 8.18-43, 45-8
"We cannot deny that he was begotten; but we say that he was begotten before all things, which are called visible and invisible; he was begotten before all things, which are called visible and invisible; and that he is the creator and artificer of archangels and angels, and of the world, and of the human species. **It is written**, "Wisdom which made all things has taught me;' and again, 'All things were made by him.'"

Wisdom 7.22, John 1.3

Cyril of Jerusalem (315 – 386)

[4CF-41]
Catechatical Lectures, 4,33-38
33. Now these the divinely-inspired Scriptures of both the Old and the New Testament teach us. For the God of the two Testaments is One, Who in the Old Testament foretold the Christ Who appeared in the New; Who by the Law and the Prophets led us to Christ's school. *For before faith came, we were kept in ward under the law*, and, *the law hath been our tutor to bring us unto Christ* . And if ever thou hear any of the heretics speaking evil of the Law or the Prophets, answer in the sound of the Saviour's voice, saying, Jesus *came not to destroy the Law, but to fulfil it* . **Learn also diligently, and from the Church**, **what are the books of the Old Testament**, and what those of the New. **And, pray, read none of the apocryphal writings**: for why dost thou, who knowest not those which are acknowledged among all, trouble thyself in vain about those which are disputed? Read the Divine Scriptures, the twenty-two books of the Old Testament, these that have been translated by the Seventy-two Interpreters...

35. **Of these read the two and twenty books, but have nothing to do with the apocryphal writings**. **Study earnestly these only which we read openly in the Church**. **Far wiser and more pious than thyself were the Apostles, and the bishops of old time, the presidents of the Church who handed down these books. Being therefore a child of the Church, trench thou not upon its statutes**. And of the Old Testament, as we have said, study the two and twenty books, which, if thou art desirous of learning, strive to remember by name, as I recite them. For of the Law the books of Moses are the first five, Genesis, Exodus, Leviticus, Numbers, Deuteronomy. And next, Joshua the son of Nave , and the book of Judges, including Ruth, counted as seventh. And of the other historical books, the first and second books of the Kings are among the Hebrews one book; also the third and fourth one book. And in like manner, the first and second of Chronicles are with them one book; and the first and second of Esdras are counted one. Esther is the twelfth book; and these are the Historical writings. But those which are written in verses are five, Job, and the book of Psalms, and Proverbs, and Ecclesiastes, and the Song of Songs, which is the seventeenth book. And after these come the five Prophetic books: of the Twelve Prophets one book, of Isaiah one, of Jeremiah one, **including Baruch** and Lamentations and the Epistle ; then Ezekiel, and the Book of Daniel, the twenty-second of the Old Testament.

36. Then of the New Testament there are the four Gospels only, for the rest have false titles and are mischievous. The Manichaeans also wrote a Gospel according to Thomas, which being tinctured with the fragrance of the evangelic title corrupts the souls of the simple sort. Receive also the Acts of the Twelve Apostles; and in addition to these the seven Catholic Epistles of James, Peter, John, and Jude; and as a seal upon them all, and the last work of the disciples, the fourteen Epistles of Paul. **But let all the rest be put aside in a secondary rank. And whatever books are not read in Churches, these read not even by thyself, as thou hast heard me say**. Thus much of these subjects.

Ta de loipa panta, exw keisqw en deuterw. Kai osa men en ekklhsiai▪ mh anagniwsketai, tauta mhde kata sauton anaginwske, kaqw▪ hkousa▪. Kai peri men touwn tauta.

Reliqua vero omnia extra in secundo [ac nullo] ordine habeantur: et quaecunque in ecclesiis non leguntur, ille neque privatim legas, sicut jam audisti. Ac de his quidem haectenus.

[4CF-42]

Catechatical Lectures, 6.4

Violent rains lately came pouring down upon us, and nearly destroyed us: number the drops in this city alone: nay, I say not in the city, but number the drops on thine own house for one single hour, if thou canst: but thou canst not. Learn then thine own weakness; learn from this instance the mightiness of God: for *He hath numbered the drops of rain* , which have been poured down on all the earth, not only now but in all time. The sun is a work of God, which, great though it be, is but a spot in comparison with the whole heaven; first gaze stedfastly upon the sun, and then curiously scan the Lord of the sun. *Seek not the things that are too deep for thee, neither search out the things that are above thy strength: what is commanded thee, think thereupon.*

Job 36:27: Sirach 3:21, 22

[4CF-43]

Catechatical Lectures, 9.2

The Divine Nature then it is impossible to see with eyes of flesh: but from the works, which are Divine, it is possible to attain to some conception of His power, **according to Solomon, who says**, *For by the greatness and beauty of the creatures proportionably the Maker of them is seen*. He said not that from the creatures the Maker is seen, but added *proportionably***. For God appears the greater to every man in proportion** as he has grasped a larger survey of the creatures: and when his heart is uplifted by that larger survey, he gains withal a greater conception of God.

Wisdom of Solomon 13:5

For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby

[4CF-44]

Catechcatical Lecutures, 9.16

"These points my discourse has now treated at large, having left out many, yea, ten thousand other things, and especially things incorporeal and invisible, that thou mayest abhor those who **blaspheme the wise and good Artificer**, and from what is spoken and read, and whatever thou canst thyself discover or conceive, *from the greatness and beauty of the creatures mayest proportionably see the maker of them*, and bending the knee with godly reverence to the Maker of the worlds, the worlds, I mean, of sense and thought, both visible and invisible, thou mayest with a grateful and holy tongue, with unwearied lips and heart, praise God and say, *How wonderful are Thy works, O Lord; in wisdom hast Thou made them all*. For to Thee belongeth honour, and glory, and majesty, both now and throughout all ages. Amen. "

Wisdom 13:5

[4CF-45]

Catatechical Lectures, 11.15

And wouldest thou know that He who was begotten of the Father, and afterwards became man, is God? **Hear the Prophet saying**, *This is our God, none other shall be accounted of in comparison with Him. He hath found out every way of knowledge, and given it to Jacob His servant, and to Israel His beloved. Afterwards He was seen on earth, and conversed among men*

Baruch 3.36-38

"… **audi Prophetam dicentem**:

Akoue tou proyhtou legonto▪.

[4CF-46]
Catechechical Lecture, 11.19
This also believe, that God has a Son: but about the manner be not curious, for by searching thou wilt not find. Exalt not thyself, lest thou fall: *think upon those things only which have been commanded thee*.
Sirach 2.22

[4CF-47]
Catechical Lectures, 12.5
But when this the greatest of the works of creation was disporting himself in Paradise, **the envy of the Devil** cast him out.
Wisdom 2.24

[4CF-48]
Catechical Lectures 13.8
We stir now no sophistical contrivances; for these become exposed; we do not conquer words with words, for these come to an end; but *we preach Christ Crucified*, who has already been preached aforetime by the Prophets. But do thou, I pray, receive the testimonies, and seal them in thine heart. And, since they are many, and the rest of our time is narrowed into a short space, listen now to a few of the more important as time permits; and having received these beginnings, be diligent and seek out the remainder. Let not thine hand be only stretched out to receive, but let it be also ready to work.
1 Cor. 2:4; 1 Cor. 1:23. Sirach 4:31

[4CF-49]
Catechical Lectures 14.25
For when they speak against the ascension of the Saviour, as being impossible**, remember the account of the carrying away of Habakkuk**: **for if Habakkuk was transported by an Angel, being carried by the hair of his head, much rather was the Lord of both Prophets and Angels, able by His own power to make His ascent into the Heavens on a cloud from the Mount of Olives**.
Bel and the Dragon, *v*. 33

The Council of Laodicae [Phrygia] (middle of the fourth century?)

[4CF-52]
Spurious 60th Canon
"These are all the books of the Old Testament appointed to read: Genesis of the world, Exodus from Egypt… Jermiah and Baruch, the Lamentation and the Epistle… and these are the books of the New Testament: and these are the books of the New Testament: Four Gospels according to Matthew, Mark, Luke and John; The Acts of the Apostles; Seven Catholic Epistles—one of James, two of Peter, three of John, one of Jude; Fourteen Epistles of Paul… "

Hilary of Poitiers (+368)

[4CF-53]
On the Trinity, Book 1.7
Then, while the devout soul was baffled and astray through its own feebleness, it caught from **the prophet's voice** this scale of comparison for God, admirably expressed, *By the greatness of His works and the beauty of the things that He hath made the Creator of worlds is rightly discerned.*
Wisdom 13.5

propheticis vocibus apprehendit:

[4CF-54]

On the Trinity, Book 4.8

They argue also that He alone is true, for Isaiah says, *They shall bless Thee, the true God*, and the Lord Himself has borne witness in the Gospel, saying, *And this is life eternal that they should know Thee, the only true God, and Jesus Christ Whom Thou hast sent* Again they reason that He alone is good, to leave no goodness for the Son, because it has been said through Him, *There is none good save One, even God*) ; and that He alone has power, because Paul has said, *Which in His own times He shall skew to us, Who is the blessed and only Potentate, the King of kings and Lord of lords* . And further, they profess themselves certain that in the Father there is no change nor turning, because He has said through the prophet, *I am the Lord your God, and I am not changed*) , and the apostle James, *With Whom there is no change* ; certain also that He is the righteous Judge, for it is written, *God is the righteous Judge, strong and patient* ; that He cares for all, because the Lord has said, speaking of the birds, *And your heavenly. Father feedeth them*) , and, *Are not two sparrows sold for a farthing? And not one of them falleth upon the ground without the will of your Father; but the very hairs of your head are numbered* . They say that the Father has prescience of all things, as the blessed Susanna says, *O eternal God, that knowest secrets, and knowest all things before they be*; that He is incomprehensible, as it is written, *The heaven is My throne, and the earth is the footstool of My feet. What house will ye build Me, or what is the place of My rest? For these things hath My hand made, and all these things are mine*) ; that He contains all things, as Paul bears witness, *For in Him we live and move and have our being* , and the psalmist, *Whither shall I go from Thy Spirit, and whither shall I fly from Thy face? If I climb up into heaven, Thou art there; if I go down to hell, Thou art present. If I take my wings before the light and dwell in the uttermost parts of the sea, even thither Thy hand shall lead me and Thy right hand shall hold me* ; that He is without body, for it is written, *For God is Spirit, and they that warship Him must worship in spirit and in truth* ; that He is immortal and invisible, as Paul says, *Who only hath immortality, and dwelleth in light unapproachable, whom no man hath seen nor can see*, and the Evangelist, *No one hath seen God at any time, except the Only-begotten Son, which is in the bosom ofthe Father* ; that He alone abides eternally unborn, for it is written, *I Am That I Am*, and *Thus shall thou say to the children of Israel, I Am hath sent me unto you* , and through Jeremiah, *O Lord, Who art Lord* .

Is. 65:16; St. John 17:3; Mark 10:18; 1 Tim. 6:15; Mal. 3:6, 1:17. Ps. 7:12. Matt. :26; 10:29, 30: Susanna (Daniel 13) 42. Isaiah.66:1, 2. Acts 17:28; Ps. 139:6-9 (cxxxviii. 7-10): John 4:24:1 Tim. 6:16: John 1:18. Exod. 3:14: 1:6 (LXX).

[4CF-55]

On the Trinity, Book 4.16

Since, therefore, the words of the Apostle, *One God the Father, from Whom are all things, and one Jesus Christ, our Lord, through Whom are all things* , form an accurate and complete confession concerning God, let us see what Moses has to say of the beginning of the world. His words are, *And God said, Let there be a firmament in the midst of the water, and let it divide the water from the water. And it was so, and God made the firmament and God divided the water through the midst* . Here, then, you have the God from Whom, and the God through Whom. If you deny it, you must tell us through whom it was that God's work in creation was done, or else point for your explanation to an obedience in things yet uncreated, which, when God said *Let there be a firmament*, impelled the firmament to establish itself. Such suggestions are inconsistent with **the clear sense of Scripture. For all things, as the Prophet says, were made out of nothing**; it was no transformation of existing things, but the creation into a perfect form of the non-existent. Gen. 1:6, 7; 2 Macc. 7:28.

“”Fiat firmamentum, se ipsum Dei verbo jussa firmaverit. **Sed haec divinae Scriptura** ratio non recipit**. Omnia enim secundum Prophetam facta ex nihilo sunt**.”

[4CF-56]

On the Trinity, 4.42

"As you have listened already to Moses and Isaiah, **so listen now to Jeremiah inculcating the same truth as they**:--'This is our God, and there shall be none other likened unto Him, Who hath found out all the way of knowledge, and hath given it unto Jacob His servant and to Israel His beloved. Afterward did He shew Himself upon earth and dwelt among men.'”

Baruch 3:36-38

[4CF-57]
Prologue to Psalm, 15
"[T]he Old Testament is reckoned as consisting of twenty-two books...so that of Moses there be five books...with the Lamentations and the Letter [Baruch-Epistle of Jeremiah], and Daniel...bringing the number of the books to twenty-two. It is to be noted also that by adding to these Tobias and Judith, there are twenty-four books, corresponding to the number of letters used by the Greeks."

14 "ratione efficitur, ut quia psalmus iste perfectum virum secundum doctrinam eveangelicam consummat, per omnes viginti et duos Hebraei sermonis litteras, sub sacramento ogdoadis crudiremur."

15 "**Testamenti Veteris libri xxii, aut 24, Tres linguae praecipuae** – Et ea causa est, ut ia viginti duos libros lex Testamenti Veteris deputetur: ut cum litterarum numero convenirent Qui ita secundum traditiones veterum deputantur, ut Moysi sint libri quinque, Jesu Nave sexius, Judicum et Ruth septimus, primus et secundus Regnorum in octavum, tertius et quartus in nonum, Paralipomenon duo in decimum sint sermones dierum Esdrae in undecimum, liber Psalmorum in doudecimum, Solomonis Proverbia, Ecclesiastes, Canticum canticorum in terium decinum, et puartum decimum, et quintum decimum, duodecim autem Prophetae in sextum decimum, Esaias deinde et Jeremias cum lamentatione **et epistola**, sed et Daniel, et Ezechiel, et Job, et Hester, viginti et duum librorum numerrum consumment. **Quibusdam autem visum est, additis Tobia et Judith viginti quatuor libros secundum numerum graearum litterarum connumerare, Romana quoque lingua media inter Hebraeos Graecoque collecta."**

[4CF-58]
Prologue To Psalm 20
"… **secundum id quod dictum est**: 'Desiderasti sapientiam? Serva mandata, et Dominus praestabit tibi eandem." Sirach 1:33

[4CF-59]
Tract. in 14; Psalm 14
"Idcirco **apud Salomonem** omnis laus in exitu cantur."
Sirach 11.30

[4CF-60]
Tract. In 52; Psalm 19
"**Sed et Daniel** presbyteros condemnans ita dicit: 'Non semen of Abraham, sed semen Chanaan, et non Juda."
Daniel 13.56

[4CF-61]
Tract in Psalm 66.9
"Nam inter praecipua spritualium gratiarum dona numeratur, cum dicitur per Esaiam: Et replevit eum spiritus timoris Dei (Esa 11:3). **Et per Salomonem**: 'Initium sapientiae timor Domoni est."
Sirach 1.16

[4CF-62]
Tract in Ps. 68.19
"… postae in terris visus sit, et inter homines conversatus sit."
Baruch 3.38

[4CF-63]
Tract. In Ps. 118.8
"… **et rursum propheta:** 'Magna enim sunt judicia tua, et inenarrabilia."
Wisdom 17.1

[4CF-64]
Ps. 118. (Littera V.9)
"Si Apostoli docent prior ille docuit: 'Constituit enim Sapientia amicos Dei et prophetas."
Wisom 7.27
(quoted between Deut. 13.4; Matthew 10.38; Wisdom 7.27; 1 Cor. 1.30).

[4CF-65]
Ps. 118. Lettera 19.8
"Et Spiritus Dei, **secundum Prophetam**, replevit orbem terrarum."
Wisdom 1.7 (quoted without distinction between quotations from Acts 17.28 and Jerm. 23.24).

[4CF-66]
Tract in Psalm, 125.4
"Testes sunt mihi tres pueri inter flammas cantantes, **testis Daniel in fame leonum prophetae prandio saturatus**; testis Eleazar inter jura dominorum patriis suis legibus liber; **tests cum matre sua martyres septem**, Deo gratis inter nova moris tormenta referentes. Se eam avaritia ceperit, per corpus latrocinatur ac grassatur: si libido vicerit, communicat cum corpore servitutem: si luxus, ira, odium, temeritas, ebrietas…"
2 Macc. 6

[4CF-67]
Tract. Psalm 125.6
"Verum si cognita sapientiae doctrina, et Dei praedicatione, et remissione peccatorum, et resurrectione corporum, et aeternitatis consortio, et regno coelesti, a dominantibus (supple, vitiis) superioribus de avaritia ad munificentiam transaemus, de libidinibus ad continentiam migremus, de edrietate ad jejunia revertamur, de furore, temeritate, odio, livore ad placabilitatem, rationem, misericordiam, benignitatem evolemus: discentes haec omnia a lege et prophetis, evageliis et apostolis; et **cantantes ex leg:e** ' Dominus conterens bella, Domonius nomen est illi.' (Judith 16.3); cognoscentes a propheta: Ego sum qui deci coelum et terram ex nihilio (Esaiae 48.13); reddentes ab Evangelio: In principio erat Berbum, et Verbum erat apud Deum, et Deus erat Verbum (Joan 1.1); pronuntiantes ab Apostolo: Qui est imago Dei invisibilis, primogenitus omnis creaturae, quia in ipso constituta sunt omnia in coelis et in terra (Col. 1.15-16).

[4CF-68]
Tract. Psalm 128.9
"Salomon itaque ait: "Quaesivi sapientiam sponsam adducere mihi ipsi…. Hujus sponsae suae opes memorat dicens: 'Honestatem glorificat convictum Dei habens, et omnium Dominus dilexit eam…. Et si multam quis cognitiionem desiderat, novit et quae a principio sunt, et quae futura sunt conspicit."
Wisdom 8.2

[4CF-69]
Tract. In Psalm 129.7
"**Sunt, secundem Raphael ad Tobiam loquentem**, angeli assistentes ante claritatem Dei, et orationes deprecantium ad Deum deferentes."
Tobit 12.12

[4CF-70]
Tract in Psalm 134.25
"Sanctus etiam Eleazar, cum a principibus populi sui degustare ementitum sacrificium cogeretur, gloriam martyrii sub hac eadem voce consummat, sciens,"

[4CF-71]
Tract. In Psalm 135.11
"… **docet propheta dicens**: 'Spiritus Dei replevit orbem terrarum." (Wisdom 1.7)

[4CF-72]
Tract. In Psalm 140.5
"… ita monemur: 'Ecce circumvalla possessionem tuam spinis; argentum et aurum tuum constitue, et ori tuo facostium et seram, et verbis tuis jugum et mensuram.'" (Sirach 28.28-29)

[4CF-73]
Tract. in Psalm 41.12
"Vox cataractae fuit: 'Opprimamus justum, quia inutilis est nobis, et contraruis est operibus nostris et filium Dei se nominat." (Wisdom 2.12-13)

[4CF-74]
Lib. Contra Const. Imp, 6
"… sciat a martyre esse dictum regi Antiocho: 'Tu quidem, iniquus, de preseenti vita nos perdis, sed Rex mundi defunctos nos pro suis legibus in aeternam vitam in resurrectione suscitabit.'" (2 Macc. 7.9)

[4CF-75]
Ex Operibus Historicis Fragment, 3.24
"Nec nominum audiunt dicentem: 'Peccasti? Quiesce…" (Sirach 21.1)

[4CF-76]
Letter 8
"**Salomon clamat dicens**: 'Deus condidit hominem ad immoraltatem." (Wisdom 2.23)

[4CF-77]
Letter 9
"**Clamat Propheta dicens**: 'Et pauperem et divitem ego feci, et pro omnibus aequalis cura est mihi." (Wisdom 6.8)

Council of Roman AD 382

[4CF-78]
DS 84, p.33-34
"The order of the Old Testament begins here: Genesis, one book; Exodus, one book; Leviticus, one book; Numbers, one book; Deuteronomy, one book; Joshua [Son of] Nave, one book; Judges, one book; Ruth, one book; Kings, four books [ie., 1 and 2 Samuel and 1 and 2 Kings];Paralipomenon [Chronicles], two books; Psalms, one book; Solomon, three books: Proverbs, one book; Ecclesiastes, one book; Canticle of Canticles, one book; likewise Wisdom, one book; Ecclesiasticus [Sirach], one book. Likewise the order of the Prophets. Isaias one book, Jeremias one book,...lamentations, Ezechiel one book, Daniel one book, Osee ... Nahum ... Habacuc ... Sophonias ... Aggeus ... Zacharias ... Malachias ... Likewise the order of the historical [books]: Job, one book; Tobit, one book; Esdras, two books [Ezra and Nehemiah]; Esther, one book; Judith, one book; Maccabees, two books."

Basil the Great (329 – 379)

[4CF-79]
On the Holy Spirit, 19
So as Judith says, "Thou hast thought, and what things thou didst determine were ready at hand."

[4CF-80]
Letter 6, Ad Nectarii Uxorem, 2
Whatever has come to pass has come to pass by the will of our Creator. And who can resist God's will? Let us accept what has befallen us; for if we take it ill we do not mend the past and we work our own ruin. Do not let us arraign the righteous judgment of God. We are all too untaught to assail His ineffable sentences.

The Lord is now making trial of your love for Him. Now there is an opportunity for you, through your patience, to take the martyr's lot. The mother of the Maccabees saw the death of seven sons without a sigh, without even shedding one unworthy tear. She gave thanks to God for seeing them freed from the fetters of the flesh by fire and steel and cruel blows, and she won praise from God, and fame among men. The loss is great, as I can say myself; but great too are the rewards laid up by the Lord for the patient.

Gregory of Nazianzus

[4CF-81]
Carmen, 1.1. "These are all twelve of the historical books, Of the most ancient Hebrew wisdom: First there is Genesis…The poetic books are five: Job being first… And five prophetic, likewise inspired…There are the twelve written in one book… All these are one. The second is Isaias, Then Ezekiel, and Daniel's gift, I reckon, therefore, twenty-two old books, Now count also those of the new mystery…"

[4CF-82]
Oration 2.64
"**Passing by the elders in the book of Daniel**; for it is better to pass them by, together with the Lord's righteous sentence and declaration concerning them, that wickedness came from Babylon from ancient judges, who seemed to govern the people; how are we affected by Ezekiel, the beholder and expositor of the mighty mysteries and visions?"
Susanna
Danial 13:5

[4CF-83]
Oration 7.1
The memory of the just is accompanied with eulogies, and also, Let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself: removing us equally from insensibility and immoderation.
Sirach 38.16

[4CF-84]
Oration 7.14
Such was the godliness of Caesarius, such its results. Let all men, young and old, give ear, and press on through the same virtue to the same distinction, for glorious is the fruit of good labours, if they suppose this to be worth striving after, and a part of true happiness.
Wisdom 3.15

[4CF-85]
Oration 7.19
Such, my brethren, is our existence, who live this transient life, such our pastime upon earth: we come into existence out of non-existence, and after existing are dissolved. We are unsubstantial dreams, impalpable visions, like the flight of a passing bird, like a ship leaving no track upon the sea, a speck of dust, a vapour, an early dew, a flower that quickly blooms, and quickly fades. As for man his days are as grass, as a flower of the field, so he flourisheth. Well hath inspired David discoursed of our frailty, and again in these words, "Let me know the shortness of my days;" and he defines the days of man as "of a span long." And what wouldst thou say to Jeremiah, who complains of his mother in sorrow for his birth, and that on account of others' faults?
Job. 20:8. Wisd. 5:10; Ps. 103:15; Ps. 39:4, 5. Jer. 15:10.

[4CF-86]
Oration 16.15
For if even our dust contracts somewhat of wickedness, and the earthly tabernacle presseth down the upward flight of the soul, which at least was created to fly upward, yet let the image be Cleansed from filth, and raise aloft the flesh, its yoke-fellow, lifting it on the wings of reason;

Wisdom 9:15

[4CF-87]
Oration 21.17
XVII. For we have learnt to believe in and to teach the Deity of the Son from their great and lofty utterances. And what utterances are these? These: God-The Word-He That Was In The Beginning and With The Beginning, and The Beginning. "In the Beginning was The Word, and the Word was with God, and the Word was God,"and "With Thee is the Beginning," and "He who calleth her The Beginning from generations." Then the Son is Only-begotten: The only "begotten Son which is in the bosom of the Father, it says, He hath declared Him." The Way, the Truth, the Life, the Light. "I am the Way, the Truth, and the Life;" and "I am the Light of the World." Wisdom and Power, "Christ, the Wisdom of God, and the Power of God." The Effulgence, the Impress, the Image, the Seal; "Who being the Effulgence of His glory and the Impress of His Essence," and "the Image of His Goodness," and "Him hath God the Father sealed." Lord, King, He That Is, The Almighty. "The Lord rained down fire from the Lord; " and "A sceptre of righteousness is the sceptre of Thy Kingdom;" and "Which is and was and is to come, the Almighty" -all which are clearly spoken of the Son, with all the other passages of the same force, none of which is an afterthought, or added later to the Son or the Spirit, any more than to the Father Himself. For Their Perfection is not affected by additions.
John 1:1. Ps. 110:3. Isa. 41:4. John 1:18. John 7:12; 9:5; 14:6; 1 Cor. 1:24, Heb. 1:3.;. Wisdom. 7:26. John 6: 27. Gen. 19:24. Ps. 45:6. Rev. 1:8.

[4CF-88]
Oration 30, 13
It will be best of all if we can persuade you of this. But if not, what will you say to the suggestion on the other side, that on your hypothesis the Son has been called the only God. **In what passage**? Why, in this:- This is your God; no other shall be accounted of in comparison with Him, and a little further on, after this did He shew Himself upon earth, and conversed with men.
Baruch 3:35, 37.

[4CF-89]
Oration 37.6
God doth not so; but saith Honour thy father and thy mother, which is the first commandment with promise; that it may be well with thee; and, He that curseth father or mother, let him die the death. Similarly He gave honour to good and punishment to evil. And, The blessing of a father strengtheneth the houses of children, but the curse of a mother uprooteth the foundations. See the equality of the legislation. There is one Maker of man and woman; one debt is owed by children to both their parents
Ecclus. 3:11.

[4CF-90]
Oration 37.18
If the Holy Ghost is a creature, you are baptized in vain, and are only sound on two sides, or rather not even on them; but on one you are altogether in danger. Imagine the Trinity to be a single pearl, alike on all sides and equally glistening. If any part of the pearl be injured; the whole beauty of the stone is gone. So when you dishonour the Son in order to hon-our the Father, He does not accept your hon-our. The Father doth not glory in the dishonour of the Son. If a wise Son maketh a glad Father, how much more doth the hon-our of the Son become that of the Father! And if you also accept this saying, My Son, glory not in the dishonour of thy Father, similarly the Father doth not glory in the Son's dishonour. If you dishonour the Holy Ghost, the Son receiveth not your honour. For though He be not of the Father in the same way as the Son, yet He is of the same Father.

[4CF-91]
Oration 40.6
It was Light that carried up Elias in the car of fire, and yet did not burn him as it carried him. It was Light that shone round the Shepherds when the Eternal Light was mingled with the temporal. It was Light that was the beauty of the Star that went before to Bethlehem to guide the Wise Men's way, and to be the escort

of the Light That is above us, when He came amongst us. Light was That Godhead Which was shewn upon the Mount to the disciples-and a little too strong for their eyes. Light was That Vision which blazed out upon Paul, and by wounding his eyes healed the darkness of his soul. Light is also the brilliancy of heaven to those who have been purified here, when the righteous shall shine forth as the Sun, and God shall stand in the midst of them, gods and kings, deciding and distinguishing the ranks of the Blessedness of heaven. Light beside these in a special sense is the illumination of Baptism of which we are now speaking; for it contains a great and marvellous sacrament of our salvation.
2 Kings 2:11. Luke 2:9. Matt. 2:9. Luke 9:32, 34. Acts 9:3. Matt.19:43; Wisd. 3:7.

[4CF-92]
Oration 40.18
What more? Are you living in Virginity? Be sealed by this purification; make this the sharer and companion of your life. Let this direct your life, your words, every member, every movement, every sense. Honour it, that it may honour you; that it may give to your head a crown of graces, and with a crown of delights may shield you.
Sirach 32.3

[4CF-93]
Oration 41.14
And He is the Author of spiritual regeneration. Here is your proof:-None can see or enter into the Kingdom, except he be born again of the Spirit, and be cleansed from the first birth, which is a mystery of the night, by a remoulding of the day and of the Light, by which every one singly is created anew. This Spirit, for He is most wise and most loving, if He takes possession of a shepherd makes him a Psalmist, subduing evil spirits by his song, and proclaims him King; if he possess a goatherd and scraper of sycamore fruit, He makes him a Prophet.
John 3:3. Wisd. 1:6; 2 Sam. 16:23.

[4CF-94]
Oration 42.6
For ever since it began to be gathered together, by Him Who quickeneth the dead, bone to its bone, joint to joint, and the Spirit of life and regeneration was given to it in their dryness, its entire resurrection has been, I know well, sure to be fulfilled: so that the rebellious should not exalt themselves, and that those who grasp at a shadow, or at a dream when one awaketh, or at the dispersing breezes, or at the traces of a ship in the water, should not think that they have anything. Howl, firtree, for the cedar is fallen! Let them be instructed by the misfortunes of others, and learn that the poor shall not alway be forgotten, and that the Deity will not refrain, as Habakkuk says, from striking through the heads of the mighty ones in His fury-the Deity, Who has been struck through and impiously divided into Ruler and Ruled, in order to insult the Deity in the highest degree by degrading It, and oppress a creature by equality with Deity.
Rom. 4:17. Ezek. 37:7, 10. Ps. 46:7. Ps. 73:20. Wisdom 5:9ff. Zech. 11:2. Ps. 9:18. Hab. 3:13.

[4CF-95]
Oration, 43.23
Who possessed such a degree of the prudence of old age, even before his hair was gray? Since it is by this that Solomon defines old age. Who was so respectful to both old and young, not only of our contempotaries, but even of those who long preceded him? (Wisdom 4,8)

[4CF-96]
Oration, 43.70,74-75
70. Come then, there have been **many men of old days illustrious for piety, as lawgivers, generals, prophets, teachers, and men brave to the shedding of blood**, Let us compare our prelate with them, and thus recognize his merit. (Cites: Adam, Enos, Enoch, Noah, Abraham, Isaac, Jacob, Joseph , Job, Moses, Aaron, Joshua, the judges, Samuel, David, Solomon, Elijah, and the seven Maccabees.)

74. Do you praise the courage of Elijah in the presence of tyrants, and his fiery translation? Or the fair inheritance of Elisha, the sheepskin mantle, accompanied by the spirit of Elijah? You must also praise the

life of Basil, spent in the fire. I mean in the multitude of temptations, and his escape through fire, which burnt, but did not consume, the mystery of "the bush," and the fair cloak of skin from on high, his indifference to the flesh. I pass by the rest, the three young men bedewed in the fire, the fugitive prophet praying in the whale's belly, and coming forth from the creature, as from a chamber; the just man in the den, restraining the lions' rage, **and the struggle of the seven Maccabees**, who were perfected with their father and mother in blood, and in all kinds of tortures. Their endurance he rivalled, and won their glory.

75. **I now turn to the New Testament**, and comparing his life with those who are here illustrious, I shall find in the teachers a source of honour for their disciple.

[4CF-97]
Oration 45.15
Then the last and gravest plague upon the persecutors, truly worthy of the night; and Egypt mourns the first-born of her own reasonings and actions which are also **called in the Scripture the Seed of the Chaldeans** removed, and the children of Babylon dashed against the rocks and destroyed; and the whole air is full of the cry and clamour of the Egyptians; and then the Destroyer of them shall withdraw from us in reverence of the Unction.
Judith 5.6

Amphilocius

[4CF-98]
Iambics to Seleucus, 2 Breen, p. 397
“Non omnis liber pro certo habendus qui venerandum Scripturae nomen praefert. Sunt enim, sunt (ut nonnunquam fit) inscripti falsi nominis Ut ita dixerim, veritatis doctrinae; alii vero spurii et magnopere periculosi.”

Epiphanius

[4CF-99a]
Weights and Measures, 4
Habent enim Hebraei XXII litteras, e quibus quinque duplicantur Caph, Men, Nun, Phi, et Aleph. Qua ratione cum XXII libri numerentur, septem ac viginti reperiuntur, quod ex illis quinque geminentur: puta liber Ruth cum Judicum libro conjungitur, et unus ab hebraeis censetur: primus Paralipomenon liber cum posteriore conjungitur, et unum librum efficit. Item primus Regnorum liber, cum secundo: tertius cum quarto unum librum constituunt. Ad cumque modum Scripturae libri quatuor voluminibus quinquepartitis comprehensi sunt, ac duo libri extra ordinem numerantur. Quare Veteris Teramenti libri omnes hac serie percensentur. Quique ad legem pertinent: Genesis, Exodus, Leviticus, Numeri, Deuteronomium. Haec est Pentateuchus, qua tota lex exponitur. Sequuntur quinque alii libri, qui versibus constant: Job, Psalterium, Proverbia, Salomonis, Ecclesiastes, Cantica canticorum. Deinde tertium librorum collegium, quae grayeia dicuntur, et Agiographa continet; cujusmodi sunt, liber Jesu filii Nave, Judicum liber, cum libro Ruth; Paralipomenon primus cum secundo, Regnorum priores duo, totidem posteriores in unum volumen redacti. Tertium illud colleguim est; quartum sequitur: in quod dou lecim Prophetae minores, Isias, Jeremias, Ezechiel, ac Daniel conjecti sunt. Atque hoc volumen prophetarum scripta continet. Reliqui sunt libri duo: hoc est Esdrae unus, qui separatim numeratur, alius Esther. Ita duo et viginti libri pro litterarum Hebaicarum numero censentur. Quod enim ad duos illos attinet, qui versibus distincti sunt, Salomonis videlicet Sapientiam, quae Panaretus inscribitur, et Jesu Filii Sirach librum, Jesu nepotis, qui Sapientiae librum Hebraice scripsit, quem epos ejus Jesus Graece reddidit; tametsi utiles ac fructuosi illi sint, in Scripturarum numerum nequaquam referri solent. Unde nec in testamenti arca collocati sunt.

Eicosi gar kai duo exousi stoixeiwn nohmatapente de eisin ex autwn diploumena. To gar kay...Ai gar stixhrei§ dou bibloi, the tou Solomwnto§, h Panareto§ legomenh, kai h tou Ihsou tou niou Sirac, echonou

de tou Ihsou, tou kai thn Soyian Ebraisti grayanto§, hn o exhono§ autoucrhsimoi men eisi kai wyelimoi, all ei§ arqmon rhtwn ouc anayerontai. Dio dh en tw Aarwn aneteyhsan tou te en th th§ diayhkh§ kibwtw.

[4CF-99b]
Against Heresies, 1.1 Heresy 8.6
Ac quod ad Judaeos istos attinet, ad illud usque tempus, quo ex Babylonica servitute reversi sunt, hos et prophetas, et prophetarum libros habuerunt. Primus est Geneseos liber; II, Exodi; III Leviticus; IV Numeri; V. Deuteronomium; VI liber Jesu filii Nave; VII, Judicum; VIII, Ruth; IX, Job; X Psalterium; XI, Parabolae Salomonis; XII, Ecclesiastes; XIII, Canticum canticorum;xiv, LIBER I Regnorum; XV, liber II Regonorum; XVI, liber III Regorum; XVII, liber IV Regnorum; XVIII, liber 1 Paralipomenon; XIX, liber II Paralipomenon, Duodecim prophetarum; XXI, Isaias propheta; XXII, Jeremias propheta, cum Lamentation, et epistolis tam ejus, quam Baruchi; XXIII, Ezechiel; Xxiv, Daniel; XXV, liber I Esdrae; XXVI, liber II Esdrae, XXVII, Esther, Atque haec sunt XXVII volumina, quae Judaeis sunt concessa divinitus: quae ad XXII pro litterarum quae apud Hebraeos sunt numero rediguntur: propterea quod x ex illis in quinque juga distribuuntur. De quo alio loco perspicue disputavimus.

[4CF-99]
Adversus Haereses, Haeres. 76.5
"For if thou were begotten of the Holy Ghost, and taught by the Apostles and Prophets, this should you do: Examine all the sacred codices from Genesis to the times of Esther, which are twenty-seven books of the Old Testament, and are enumerated as twenty-two; then the four Holy Gospel… the Books of Wisdom, that of Solomon, and of the Son of Sirach, **and in fine all the books of Scripture**."

en te tai▪ Soyiai▪, Solomwnto▪ te yhmi kai niou Sirac, kai pasia▪ aplo▪ Grayai▪ qeiai▪,

a Genesi ad Estheris tempora, qui sunt septem et viginti libri Testamenti Veteris, et xxii numerantur; tun sancrosanctis iv Evangeliis, et S. Pauli xiv Epistolis, necnon et apostolorum Actis, quae vel superiora illis tempora, vel posteriora continent; catholicis item Epistolis Jacobi, Petri, Joannis et Judae, Apocalypsi Joannis; **Sapientiae quoque libris, hoc est Salomonis, filii Sirach, omnibus denique Scripturae libris percursis**,

[4CF-100]
Adversus Haereses, Book I, Haeres. 24.6
"… **quemadmodum Scriptura testatur**: 'Qui quaerunt mala, mala eos apprehendent."
Sirach 7.1

[4CF-101]
Adversus Haereses, Book I, Haeres 24.15
"**Ad haec alio in loco Spiritus Sanctus**… hoc modo vaticinatus est: 'Beata sterilis incoinquinata, quae nescivit torum in delicto, et spado, qui non operatus est manibus suis iniquitatem."
Wisdom 3.14

[4CF-102]
Adversus Haereses, Book I, 30.25
"Quae causa est sur in Maccabaeorum libris **scriptum sit**: '… e Cittiensium terra genus quodam esse propagatum."
Macc. 1.1

[4CF-103]
Adversus Haereses, Book I, 31
"Novit enim omnia Deus antequam fiant, '**ut est Scriptum**.'"
Susanna

[4CF-104]
Adversus Haereses, Book I, 32.8
“Quoniam avis omnis secundum genus suum congregatur, et omnis homo simili sui sociabitur, ‘**ait Scriptura.**’”
Sirach 13.20

[4CF-105]
Adversus Haereses, Book I, 42.9
“… **ut haec in nobis vera sit Scripturae sententia**: ‘Qui navigant mare, virtutes Domini narrant.’”
Sirach 43.26

[4CF-106]
Adversus Haereses, Book I, 42, Refut. 70
“Quis seipsum in praeceps impellit, impletque **quod scriptum**, “Qui sibi nequam est, cui bonus erit?””
Sirach 14.5

[4CF-107]
Adversus Haereses, Book 2, 29
“In **quo ad Salomonis dictum** illud allusisse videntur: ‘Decem mensium spatio concretus in sanguine.”
Wisdom 7.2

[4CF-108]
Adv. Haer. Book 2, 57.2
“… **ut Scriptura declarat**: ‘Hic est Deus tuus: non reputabitur alius ad ipsum. Invenit omnem viam scientiae et dedit illam Jacob puero suo, et Israel post haec in terris visus est, et cum hominibus conversatus est."
Baruch 3.36-38

[4CF-109]
Adv. Haer, Book 2, 57.9
“**Scriptum est, inquit**: ‘Iste Deus est noster, et non aestimabitur alius.”
Baruch 3.36

[4CF-110]
Adv. Haer, Book 2, 58.4
“… **a Sapiente dicitur**: ‘Concupiscentia spodonis deverginaibt juvenculam.’”
Sirach 20.2

[4CF-111]
Adv. Haer. Book 2, 59.7
“Atque ‘ut palus,’ inquit, inter duos lapides conteritur, sic peccatum in medio ejus qui emit et vendit.’”
Sirach 27.2

[4CF-112]
Adv. Haer. Book 2, 64.19
“Deus enim mortem non fecit, nec delectatur in perditione viventium. Invidia vero diaboli mors introivit in mundum, ut **per Salomonem Sapientia testatur**.”
Wisdom 1.13

[4CF-113]
Adv. Haer. Book 2, 64.31
“… id quod Sapientia confirmat his veris: ‘Creavit enim ut essent omnia Deus; et salutares sunt mundi generationes. Nec est in illis medicamentum exitii.’”
Wisdom 1.14

[4CF-114]
Adv. Haer. Book 2, 64.34
"creavit enim, ait Sapientia, hominem in incorruptione,; ad imaginem aeternitatis suae ficit illum."
Wisdom 2.23

[4CF-115]
Adv. Haer. Book 2, 64.36
"**Idem vero per Salomonem** in eo libro qui Sapientia inscribitur ostendit ubi: 'Justorum," inquit, "animae in manu Dei sunt, et non tanget illos tormentum. Visi sunt oculis insipientum mori, et aestimata est afflictio exitus illorum, et quod a nobis est iter, exterminium. Illi autem sunt in pace, et spes illorum immortalitate plena est."
Wisdom 3.1-4

[4CF-116]
Adv. Haer. Book 2, 64.39
"… Christi corpus non ext voluntate viri, ac voluptate somnique congressione in iniquitatibus esse susceptum."
Wisdom 7.2

[4CF-117]
Adv. Haer. Book 2, 64.39
"Quam ob causam sapiens ille Sirach ita pronuntiat: 'Cum enim morietur homo, haereditabit serpentes, et bestias, et vermes.'"
Sirach 10.13

[4CF-118]
Adv. Haer. Book 2, 64.48
"**Quam vero consentanae iis de martyibus a Salomone pronuntiata sint, attendite. Neque enim aliarum Scripturarum testimonio caremus.** "Deus," inquit, "teentavit eos, et invenit eos dignosse. Tamquam aurum in fornace probavit illos; et sicut holocaustum suavitatis accepit illos; et in tempore visitationis illorum," tc. Cum antea dixisset: "Et si coram hominibus tormenta passi sunt, spes illorum immoralitate plena est. In paucis correpti magna beneficia consequentur."
Wisdom 3.4-6

[4CF-119]
Adv. Haer. Book 2, 64.54
"Praeterea Solmon: 'In malevolam,' in quit, 'animam non introibit sapientia, nec habitabit in corpore obnoxio peccato."
Wisdom 1.4

[4CF-120]
Adv. Haer. Book 2, 65.1
"**Nam in illo Scripturae dicitum illud impletur**: 'Fascinatio einim nugacitatis obscurat bona, et inconstantia concupiscentiae transvertit mentem sine malitia."
Wisdom 4.12

[4CF-121]
Adv. Haer. Book 2, 69.31
"Quid porro? Ut de Filio sermonem esse cognoscas, deinceps ista subjecit: 'Invenit omnem viam scientiae et dedit illam.'"
Baruch 3.37

[4CF-122]

Adv. Haer. Book 3, 74.3
“Qui invenit omnem viam scientiae. Exstitisse **vero divina Scirptura non dubitat**. Nam quae sequuntur ante illum exstitisse declarant. Velut quod omnem viam scientiae reperisse dicatur, deinde in terris visus esse.”
Baruch 3.37-38

[4CF-123]
Adv. Haer. Book 3, 74 confut. 31
“… siquidem divina majestas, Patris inquam et Filii et Spiritus Sancti angelorum mentes omnes longo intervallo superat, nedum hominum quorum timiae cogitationes.”
Wisdom 9.14

John Chrystostom (387)

[4CF-124]
Concerning Statues, 7
"And again; 'Do not to another what thou hatest' [Tobit 4:15]"

[4CF-125]
Homilies on John, 41
"Wherefore we must cast out all wickedness from our souls, and never more contrive any deceit; for, saith one, 'To the perverse God sendeth crooked paths; and, 'The holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding.'"
Proverbs 21.8 and Wisdom 1.5

[4CF-126]
Homilies on John, 48
"**Let us then repeat to ourselves soothing charms drawn from the holy Scripture**, and say, 'Thou art earth and ashes.' 'Why is earth and ashes proud?'and, 'The sway of his fury shall be his destruction'[Sirach 1:19] and, 'The wrathful man is not comely'

divinae Scripturae (Gen. 3:19), (Sirach 1:28,22); (Prov. 11.25).

th▪ qeia▪ Grayh▪

[4CF-127]
Homilies on 1st Corinthians,15
"Elsewhere **the Scripture** takes the term "old" in the sense of blame; for seeing that the things are of various aspect as being composed of many parts, it uses the same words both in a good and an evil import, not according to the same shade of meaning. Of which you may see an instance in the blame cast elsewhere on the old: 'They waxed old, and they halted from their paths.' And again, 'I have become old in the midst of all mine enemies.' And again, 'O thou that art become old in evil days.' So also the 'Leaven' is often taken for the kingdom of Heaven, although here found fault with. But in that place it is used with one aspect, and in this with another."
Psalm 17.46; Psalm 6.7, Susanna / Daniel 13.52

[4CF-128]
Homilies on 1st Corinthians,18
"And to prove that I say not this upon conjecture; when they fell into the furnace, they bewailed themselves after this sort, saying, 'We have sinned, we have done iniquity, we cannot open our mouth.'

Daniel 3:29,33

[4CF-129]

Against Marcionist & Manicheans

"**And Baruch in the book of Jeremiah says** 'this is our God: no other shall be reckoned by the side of Him: He found out every path of knowledge and gave it to Jacob His servant, and lsrael his beloved. After these things also He appeared upon the earth, and held converse with men.' And David signifying His incarnate presence said 'He shall come down like the rain into a fleece of wool, and like the drop which distills upon the earth' because He noiselessly and gently entered into the Virgin's womb.

Baruch 3.35-37 and Psalm 72.6

Ambrose

[4CF-130]

Three books on the duty of the clergy, Book 1, Chatper 2, section 5

Justly, then, is he wise who has received of the Lord to know when he ought to speak. Wherefore the Scripture says well: "A wise man will keep silence until there is opportunity."

Sirach 20:7

[4CF-131]

Three books on the duty of the clergy, Book 1, chapter 3, section 9

What then? Ought we to be dumb? Certainly not. For: "there is a time to keep silence and a time to speak." If, then, we are to give account for an idle word, let us take care that we do not have to give it also for an idle silence. For there is also an active silence, such as Susanna's was, who did more by keeping silence than if she had spoken. For in keeping silence before men she spoke to God, and found no greater proof of her chastity than silence. Her conscience spoke where no word was heard, and she sought no judgment for herself at the hands of men, for she had the witness of the Lord. She therefore desired to be acquitted by Him, Who she knew could not be deceived in any way. Yea, the Lord Himself in the Gospel worked out in silence the salvation of men. David rightly therefore enjoined on himself not constant silence, but watchfulness.

Sirach 3:7; Susanna 5:35, Matthew 26:63

[4CF-132]

Three books on the duty of the clergy, Book 1, chapter 14, section 54

But the Lord, also, "knowing their works, has given them over unto darkness. In the night," he says, "he will be as a thief, and the eye of the adulterer will watch for the darkness, saying, No eye shall see me; he hath covered up his face." For every one that avoids the light loves darkness, seeking to be hid, though he cannot be hid from God, Who knows not only what is transacted, but also what will be thought of, both in the depths of space and in the minds of men. Thus, again, he who speaks in the book Ecclesiasticus says: "Who seeth me? The darkness hath covered me, and the walls have hidden me; whom do I fear?" But although lying on his bed he may think thus, he is caught where he never thought of it. "It shall be," it says, "a shame to him because he knew not what the fear of the Lord was."

Job 24:15, Sirach 33:18; Sirach 33:31

[4CF-133]

Three books on the duty of the clergy, Book 1, chapter 16, section 63

Is it not written for thee "Save him that endureth wrong?" **Is it not written for thee**: "Deliver the poor and needy out of the hand of the sinner"?

Sirach 4:9, Psalm 82 [81]:4

[4CF-134]

Three books on the duty of the clergy, Book 1, chapter 33, section 172

Again, good-will contains also in itself fortitude. For when friendship springs from the fount of good-will it does not hesitate to endure the great dangers of life for a friend. "If evils come to me through him," it says, "I will bear them."

Sirach 33:31

[4CF-135]

Three books on the duty of the clergy, Book 1, chapter 40, section 205-208

205. But perhaps renown in war keeps some so bound to itself as to make them think that fortitude is to be found in battle alone, and that therefore I had gone aside to speak of these things, because that was wanting in ns. But how brave was **Joshua the son of Nun**, who in one battle laid low five kings together with their people! Again, when he fought against the **Gibeonites** and feared that night might stop him from gaining the victory, he called out with deep faith and high spirit: "Let the sun stand still;" and it stood still until the victory was complete. **Gideon** with three hundred men gained a triumph over a great nation and a cruel foe. **Jonathan** when a young man showed great courage in battle, **and what shall I say about the Maccabees?**

206. First, I will speak of the people of our fathers. They were ready to fight for the temple of God and for their rights, and when attacked on the Sabbath day by the craft of the enemy, willingly allowed wounds to be inflicted on their unprotected bodies, rather than to join in the fight, so that they might not defile the Sabbath. They all gladly gave themselves up to death. But the Maccabees thinking that then all the nation would perish, on the Sabbath also, when they were challenged to fight, took vengeance for the death of their innocent brethren. And afterwards when he had been roused by this to fresh exertions, King Antiochus, having begun the war afresh under the leadership of his generals Lysias, Nicanor, and Georgias, was so utterly crushed, together with his Eastern and Assyrian forces, that he left 48,000 lying on the battle-field, slain by an army of but 3,000 men.

207. Mark the courage of the leader, Judas Maccabaeus, as exemplified in the character of one of his soldiers. Eleazar, meeting with an elephant higher than all the rest, and with all the royal trappings upon it, and thinking that the king was on it, ran hastily and threw himself into the midst of the legion; and, casting away his shield, with both hands he slew those opposed to him until he reached the beast. Then he got beneath it, thrust in his sword and slew it. But the beast in falling crushed Eleazar and so killed him. What courage of mind was his then, first, in that he feared not death, next because, when surrounded by enemies, he was carried by it into the thickest of his foes and penetrated the very centre! Then, despising death, and casting away his shield, he ran beneath the huge beast, wounded it with both his hands, and let it fall upon him. He ran beneath it so as to give a more deadly blow. Enclosed by its fall, rather than crushed, he was buried in his own triumph.

208. Nor was he deceived in his intention though he was deceived by the royal ornaments. For the enemy, startled at such an exhibition of valour, dared not rush upon this single unarmed man, held fast though he was. They were so terrified after the mischance of the slaughter of the beast, that they considered themselves altogether unequal to the valour of one. Nay, King Antiochus, son of Lysias, terrified at the fortitude of one, asked for peace. He had come to the war with 120,000 armed men and with 32 elephants, which glittered and gleamed with the sheen of arms like a line of burning lamps, as the sun rose upon them, marching along one by one, like very mountains for size. Thus Eleazar left peace as the heir of his courage. These are the signs of triumphs.

[4CF-136]

Three books on the duty of the clergy, Book 2, chapter 4, section 11

11. What of Aaron? When did he ever think himself more blessed than when he stood between the living and the dead, and by his presence stayed death from passing from the bodies of the dead to the lines of the living? What shall I say of the youth Daniel, who was so wise that, when in the midst of the lions enraged with hunger, he was by no means overcome with terror at the fierceness of the beasts. So free from fear was he, that he could eat, and was not afraid he might by his example excite the animals to feed on him.

Numbers 16:48; Bel and the Dragon, 5:39.

[4CF-137]

Three books on the duty of the clergy, Book 2, chapter 7, section 37

It gives a very great impetus to mutual love if one shows love in return to those who love us and proves that one does not love them less than oneself is loved, especially if one shows it by the proofs that a faithful friendship gives. What is so likely to win favour as gratitude? What more natural than to love one who loves us? What so implanted and so impressed on men's feelings as the wish to let another, by whom we want to be loved, know that we love him? Well does the wise man say: "Lose thy money for thy brother and thy friend." And again: "I will not be ashamed to defend a friend, neither will I hide myself from him." If, indeed, the words in Ecclesiasticus testify that the medicine of life and immortality is in a friend; yet none has ever doubted that it is in love that our best defence lies. As the Apostle says: "It beareth all things, believeth all things, hopeth all things, endureth all things; love never faileth."

Sirach 29:10; Sirach 22:31; Sirach 6:16 (1 Corinthian 13:7, 1 Corinthians 13:8)

[4CF-138]

Three books on the Duty of the clergy, Book 2, chapter 11, section 57-58

57. Who would refuse the counsel of Daniel, of whom God Himself said: "Who is wiser than Daniel?" How can men doubt about the minds of those to whom God has given such grace? By the counsel of Moses wars were brought to an end, and for his merit's sake food came from heaven and drink from the rock.

58. How pure must have been the soul of Daniel to soften the character of barbarians and to tame the lions! What temperance was his, what self-restraint in soul and body! Not unworthily did he become an object of admiration to all, when-and all men do admire this,-though enjoying royal friendships, he sought not for gold, nor counted the honour given him as more precious than his faith. For he was willing to endure danger for the law of God rather than to be turned from his purpose in order to gain the favour of men.

Ezekiel 28:3, Bel and the Dragon 5:39

[4CF-139]

Three Books on the Duty of the Clergy, Book 2, chapter 13, section 64-65

64. Is there any one who would like to be beautiful in face and at the same time to have its charm spoilt by a beast-like body and fearful talons? Now the form of virtues is so wonderful and glorious, and especially the beauty of wisdom, as the whole of the Scriptures tell us. For it is more brilliant than the sun, and when compared with the stars far outshines any constellation. Night takes their light away in its train, but wickedness cannot overcome wisdom.

65. We have spoken of its beauty, and proved it by the witness of Scripture. It remains to show on the authority of Scripture that there can be no fellowship between it and vice, but that it has an inseparable union with the rest of the virtues. "It has a spirit sagacious, undefiled, sure, holy, loving what is good,

quick, that never forbids a kindness, kind, steadfast, free from care, having all power, overseeing all things." And again: "She teacheth temperance and justice and virtue."

Wisdom 7:29/ Wisd. 7:30. /Wisdom 7:22, Wisdom 7:23. / Wisdom 7:7

[4CF-141]

Three books on the duty of the clergy, Book 2, chapter 29, section 145

145. So everything entrusted to the temple was preserved in the name of the widows alone, as we read in the book of the Maccabees. For when information was given of the money, which Simon treacherously had told King Antiochus could be found in large quantities in the temple at Jerusalem, Heliodorus was sent to look into the matter. He came to the temple, and made known to the high priest his hateful information and the reason of his coming

[4CF-142]

Three books on the Duty of the Clergy, Book 3, chapter 13, section 82-85

82. See! Judith presents herself to thee as worthy of admiration. She approaches Holophernes, a man feared by the people, and surrounded by the victorious troops of the Assyrians. At first she makes an impression on him by the grace of her form and the beauty of her countenance. Then she entraps him by the refinement of her speech. Her first triumph was that she returned from the tent of the enemy with her purity unspotted. Her second, that she gained a victory over a man, and put to flight the people by her counsel.

83. The Persians were terrified at her daring. And so what is admired in the case of those two Pythagoreans deserves also in her case our admiration, for she trembled not at the danger of death, nor even at the danger her modesty was in, which is a matter of greater concern to good women. She feared not the blow of one scoundrel, nor even the weapons of a whole army. She, a woman, stood between the lines of the combatants-right amidst victorious arms-heedless of death. As one looks at her overwhelming danger, one would say she went out to die; as one looks at her faith, one says she went but out to fight.

84. Judith then followed the call of virtue, and as she follows that, she wins great benefits. It was virtuous to prevent the people of the Lord from giving themselves up to the heathen; to prevent them from betraying their native rites and mysteries, or from yielding up their consecrated virgins, their venerable widows, and modest matrons to barbarian impurity, or from ending the siege by a surrender. It was virtuous for her to be willing to encounter danger on behalf of all, so as to deliver all from danger.

85. How great must have been the power of her virtue, that she, a woman, should claim to give counsel on the chiefest matters and not leave it in the hands of the leaders of the people! How great, again, the power of her virtue to reckon for certain upon God to help her! How great her grace to find His help!

[Examples used: Jeptha (section 78), Isaac and Moses (section 79), Elisha (section 86) and so on]

[4CF-143]

Three Books on the Duty of the Clergy, Book 3, chapter 16, section 96

96. Tobit also clearly portrayed in his life true virtue, when he left the feast and buried the dead, and invited the needy to the meals at his own poor table. And Raguel is a still brighter example. For he, in his regard for virtue, when asked to give his daughter in marriage, was not silent regarding his daughter's faults, for fear of seeming to get the better of the suitor by silence. So when Tobit the son of Tobias asked that his daughter might be given him, he answered that, according to the law, she ought to be given him as near of kin, but that he had already given her to six men, and all of them were dead. This just man, then, feared

more for others than for himself, and wished rather that his daughter should remain unmarried than that others should run risks in consequence of their union with her.

[4CF-144]

Three books on the duty of the clergy, Book 3, chapter 18, section 107

107. Thou art that victim. Contemplate in silence each single point. The breath of the Holy Spirit descends on thee, He seems to burn thee when He consumes thy sins. The sacrifice which was consumed in the time of Moses was a sacrifice for sin, wherefore Moses said, as is written in the book of the Maccabees: "Because the sacrifice for sin was not to be eaten, it was consumed."

2 Maccabees 2:11

[4CF-145]

Three books on the duty of the clergy, Book 3, chapter 22, section 128

128. Open thy breast to a friend that he may be faithful to thee, and that thou mayest receive from him the delight of thy life. "For a faithful friend is the medicine of life and the grace of immortality." Give way to a friend as to an equal, and be not ashamed to be beforehand with thy friend in doing kindly duties. For friendship knows nothing of pride. So the wise man says: "Do not blush to greet a friend." Do not desert a friend in time of need, nor forsake him nor fail him, for friendship is the support of life. Let us then bear our burdens as the Apostle has taught: for he spoke to those whom the charity of the same one body had embraced together. If friends in prosperity help friends, why do they not also in times of adversity offer their support? Let us aid by giving counsel, let us offer our best endeavours, let us sympathize with them with all our heart.

Sirach 6:16, Sirach 22:25; Galatians 6:2, Sirach 22:26

[4CF-146]

Three Books of the Holy Spirit, Book 1, Chapter 7, Section 87

87. But test they should object that this was said according to the flesh, though He alone from Whose flesh went forth virtue to heal all, was more than all; yet, as the Lord fills all things, so, too**, we read of the Spirit**: "For the Spirit of the Lord filled the whole world." And you find it said of all who had consorted with the Apostles that, "filled with the Holy Spirit they spoke the word of God with boldness." You see that the Spirit gives both fulness and boldness, Whose operation the archangel announces to Mary, saying: "The Holy Spirit shall come on thee."

Luke 4:1. / Wisdom 1:7. / Acts 4:31. / Luke 1:35

[4CF-147]

Three Books of the Holy Spirit, Book 2, Chapter 5, Section 42

42. For although most authorities read "de Spiritu," yet the Greek from which the Latins translated have "ex pneumatoj agiou," that is, "ex Spiritu Sancto." For that which is "of" [ex] any one is either of his substance or of his power. Of his substance, as the Son, Who says: "I came forth of the Mouth of the Most High;" as the Spirit, "Who proceedeth from the Father;" of Whom the Son says: "He shall glorify Me, for He shall receive of Mine." But of the power, as in the passage: "One God the Father, of Whom are all things."

Sirach 24:3 / John 15:26

[4CF-148]

Three Books of the Holy Spirit, Book 3, Chapter 6, Section 36

36. But whither is the madness of faithless men leading us, so that we appear to be proving, as if it were a matter of doubt, that the Holy Spirit rebukes, whereas judges themselves are unable to judge, except through the Spirit. Lastly, that famous judgment of Solomon, when, amongst the difficulties arising from those who were contending, as one, having overlain the child which she had borne, wished to claim the child of another, and the other was protecting her own son, he both discovered deceit in the very hidden thoughts. and affection in the mother's heart, was certainly so admirable only by the gift of the Holy Spirit For no other sword would have penetrated the hidden feeling of those women, except the sword of the Spirit, of which the Lord says: "I am not come to send peace but a sword." For the inmost mind cannot be penetrated by steel, but by the Spirit: "For the Spirit of understanding is holy, one only, manifold, subtle, lively," and, farther on, "overseeing all things."

Wisdom 7:22, Wisdom 7:23

[4CF-149]

Three Books of the Holy Spirit, Book 3, Chapter 6, Section 39

39. Daniel also, unless he had received the Spirit of God, would never have been able to discover that lustful adultery, that fraudulent lie. For when Susanna, assailed by the conspiracy of the elders, saw that the mind of the people was moved by consideration for the old men, and destitute of all help, alone amongst men, conscious of her chastity she prayed God to judge; it is written: "The Lord heard her voice, when she was being led to be put to death, and the Lord raised up the Holy Spirit of a young youth, whose name was Daniel." And so according to the grace of the Holy Spirit received by him, he discovered the varying evidence of the treacherous, for it was none other than the operation of divine power, that his voice should make them whose inward feelings were concealed to be known

[4CF-150]

Three Books of the Holy Spirit, Book 3, Chapter 11, Section 70

70. To which point I will briefly answer that Spirit is often put for the grace of the Spirit, as the Apostle also said: "For the Spirit Himself intercedeth for us with groanings which cannot be uttered;" that is, the grace of the Spirit, unless perchance you have been able to hear the groanings of the Holy Spirit. Therefore here too God is worshipped, not in the wickedness of the heart, but in the grace of the Spirit. "For into a malicious soul wisdom does not enter," because "no one can call Jesus Lord but in the Holy Spirit." And immediately he adds: "Now there are diversities of gifts."

Romans 8:26. / Wisdom 1: 4. / 1 Corinthians 12:3. / 1 Corinthians 12:4.

[4CF-151]

Three Books of the Holy Spirit, Book 3, Chapter 18, Section 135

135. But they are unable to show us this, and demand our authority from us, namely, that we should show by texts that the Holy Spirit has not sinned, as it is said of the Son that He did no sin. Let them learn that we teach by authority of the Scriptures; for it is written: "For in Wisdom is a Spirit of understanding, holy, one only, manifold, subtle, easy to move, eloquent, undefiled." The Scripture says He is undefiled, has it lied concerning the Son, that you should believe it to have lied concerning the Spirit?For the prophet said in the same place concerning Wisdom, that nothing that defiles enters into her. She herself is undefiled, and her Spirit is undefiled. Therefore if the Spirit have not sin, He is God.

1 Peter 2:22. / Wisdom 7:22

[4CF-152]

The Two Books Concerning Repentance, book 1, chapter 9, section 43

43. Rightly, then, is it said: "Who shall entreat for him?" It implies that it must be such an one as Moses to offer himself for those who sin, or such as Jeremiah, who, though the Lord said to him, "Pray not thou for this people," and yet he prayed and obtained their forgiveness. For at the intercession of the prophet, and the entreaty of so great a seer, the Lord was moved and said to Jerusalem, which had meanwhile repented for its sins, and had said: "O Almighty Lord God of Israel, the soul in anguish, and the troubled spirit crieth unto Thee, hear, O Lord, and have mercy." And the Lord bids them lay aside the garments of mourning, and to cease the groanings of repentance, saying: "Put off, O Jerusalem, the garment of thy mourning and affliction. and clothe thyself in beauty, the glory which God hath given thee for ever."

Jeremiah 7:16. / Baruch 3:1, Baruch.3:2. / Baruch 5:1

[4CF-153]

The two books concerning virgins, book 1, 7.35

35. I do not then discourage marriage, but recapitulate the advantages of holy virginity. This is the gift of few only, that is of all. And virginity itself cannot exist, unless it have some mode of coming into existence. I am comparing good things with good things, that it may be clear which is the more excellent. Nor do I allege any opinion of my own, but **I repeat that which the Holy Spirit spake by the prophet**: "Blessed is the barren that is undefiled."
Wisdom 3:13

[4CF-154]

The Two Books Concerning Virgins, Book 2.4.24

24. And the virgin, not hesitating about her religion, but fearful as to her chastity, began to reflect, What am I to do? Each crown, that of martyrdom and that of virginity, is grudged me to-day. But the name of virgin is not acknowledged where the Author of virginity is denied. How can one be a virgin who cherishes a harlot? How can one be a virgin who loves adulterers? How a virgin if she seeks for a lover? It is preferable to have a virgin mind than a virgin body. Each is good if each be possible; if it be not possible, let me be chaste, not to man but to God. **Rahab, too**, was a harlot, but after she believed in God, she found salvation. **And Judith** adorned herself that she might please an adulterer, but because she did this for religion and not for love, no one considered her an adulteress. This instance turned out well. For if she who entrusted herself to religion both preserved her chastity and her country, perhaps I, by preserving my religion, shall also preserve my chastity. But if Judith had preferred her chastity to her religion, when her country had been lost, she would also have lost her chastity.

[4CF-155]

The Two Books Concerning Virgins, book 2.4.27-28

27. A great rush of wanton men is made to the place. Listen, ye holy virgins, to the miracles of the martyr, forget the nameof the place. The door is shut within, the hawks cry without; some are contending who shall first attack the prey. But she, with her hands raised to heaven, as though she had come to a house of prayer, not to a resort of lust, says: "O Christ, Who didst tame the fierce lions for the virgin Daniel, Thou canst also tame the fierce minds of men. Fire became as dew to the Hebrew children, the water stood up for the Jews, of Thy mercy, not of its own nature. **Susanna** knelt down for punishment and triumphed over her adulterous accusers, the right hand withered which violated the gifts of Thy temple; and now thy temple itself is violated; suffer not sacrilegious incest, Thou Who didst not suffer theft. Let Thy Name be now again glorified in that I who came here for shame, may go away a virgin!"

28. Scarcely had she finished her prayer, when, lo! a man with the aspect of a terrible warrior burst in. How the virgin trembled before him to whom the trembling people gave way. But she did not forget what she had read. "Daniel," said she, "had gone to see the punishment of Susanna, and alone pronounced her guiltless, whom the people had condemned. A sheep may be hidden in the shape of this wolf. Christ has

His soldiers also, Who is Master of legions. Or, perchance, an executioner has come in. Fear not, my soul, such an one makes martyrs. O Virgin! thy faith has saved thee."

[4CF-156]
Letter 40.33
33. And now, O Emperor, I beg you not to disdain to hear me who am in fear both for yourself and for myself, **for it is the voice of a Saint which says**: "Wherefore was I made to see the misery of my people?" that I should commit an offence against God. I, indeed, have done what could be done consistently with honour to you, that you might rather listen to me in the palace, lest, if it were necessary, you should listen to me in the Church.

1 Maccabees 2:7

Rufinus (+395)

[4CF-157]
Commentary on the symbol of the apostles, 36-38
[36] This then is the Holy Ghost, who in the Old Testament inspired the Law and the Prophets, in the New the Gospels and the Epistles. Whence also the Apostle says, " All Scripture given by inspiration of God is profitable for instruction." **And therefore it seems proper in this place to enumerate, as we have learnt from the tradition of the Fathers, the books of the New and of the Old Testament, which, according to the tradition of our forefathers, are believed to have been inspired by the Holy Ghost, and have been handed down to the Churches of Christ**.

37. Of the Old Testament, therefore, first of all there have been handed down five books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Then Jesus Nave (Joshua the son of Nun), The Book of Judges together with Ruth; then four books of Kings (Reigns), which the Hebrews reckon two; the Book of Omissions, which is entitled the Book of Days (Chronicles), and two books of Ezra (Ezra and Nehemiah), which the Hebrews reckon one, and Esther; of the Prophets, Isaiah, Jeremiah, Ezekiel, and Daniel; moreover of the twelve (minor) Prophets, one book; Job also and the Psalms of David, each one book. Solomon gave three books to the Churches, Proverbs, Ecclesiastes, Canticles. These comprise the books of the Old Testament. Of the New there are four Gospels, Matthew, Mark, Luke, John; the Acts of the Apostles, written by Luke; fourteen Epistles of the Apostle Paul, two of the Apostle Pete, one of James, brother of the Lord and Apostle, one of Jude, three of John, the Revelation of John. **These are the books which the Fathers have comprised within the Canon, and from which they would have us deduce the proofs of our faith.** 38. **But it should be known that there are also other books which our fathers call not "Canonical" but "Ecclesiastical:" that is to say, Wisdom, called the Wisdom of Solomon, and another Wisdom, called the Wisdom of the Son of Syrach, which last-mentioned the Latins called by the general title Ecclesiasticus, designating not the author of the book, but the character of the writing**. **To the same class belong the Book of Tobit, and the Book of Judith, and the Books of the Maccabees**. In the New Testament the little book which is called the Book of the Pastor of Hermas, [and that] which is called The Two Ways, or the Judgment of Peter; **all of which they would have read in the Churches, but not appealed to for the confirmation of doctrine. The other writings they have named "Apocrypha." These they would not have read in the Churches. These are the traditions which the Fathers have handed down to us, which, as I said, I have thought it opportune to set forth in this place, for the instruction of those who are being taught the first elements of the Church and of the Faith, that they may know from what fountains of the Word of God their draughts must be taken.**

[4CF-158]
Commentary on the Twelve Patriarches, Blessing of Gad, 3
“Moralis itaque locus simili editione disseritur: ille enim homo noster confesso errore poenitens, se reddit conversum per intelligentiam, et aliquantulum profecit, ut post profectum veniat ad hoc, ut tentetur ab

inimico, et virtus animi ejus et propositi constantia comprobetur: **ita enim Scripura, dicit**; 'Qui non est tentatus, non est probabilis."
Sirach 34.9

[4CF-159]

Commentary on the Twelve Patriarches, Blessing of Joseph, 3

"Sed et ipse tertio fuisse filius nominandus est: prima enim ei nativitas secundum carnem fuit: secundum carnem fuit: secunda ex conversione, sive per baptismum: tertia est et haec quae et ipsa regeneratio dicitur, quae est ex mortuis resurrectio dicitur, quae est ex mortuis resurrectio: jam enim mihi videtur is filius esse positus, quales beati futuri sunt. Ideo deinde ei dicitur a patre, Ad me revertere. Redeunt enim post resurrectionem omnes qui prefecti sunt a Deo: **sed et sanctae Scriptura sententia est**: " Ne laudaveris quemquam ante obitum."""
Sirach 11.30

[4CF-160]

Blessing of Joseph, 5

"Quantum autem spectat ad illam deitatis immortalem substantiam, quae una ei eademque cum Patre est: ibi neque Pater, neque Filius, neque Spiritus Sanctus visibilis, aut passibilis creditur. Secundum dignationem vero carnis assumtae, Filius et visus et sassus est in carne**. Quod et Propheta praedixerat ubi ait**: 'Hic Deus noster, non reputabitur alter ad eum. Inventi omnem viam disciplnae, et dedit eam Jacob puero suo et Israel dilecto suo; post haec in terris visus est et inter homines conversatus est."
Baruch 3.36-38

[4CF-161]

Blessing of Joseph, 46

"Sed et hoc sanctus Apostolus, vel de se, vel de caeteris sui loci vel meriti addit, et dicit. Quia consuscitabit nos cum Christo, simulque faciet sedere in caelestibus (Eph. 2.6). Unde cum haec et eorum similia quamplurima sanci Dei in repromissionibus habeant in resurrectione justorum, non erit jam difficile credere etiam **illa quae Prophetae praedixerant**: "Quod susti scilicet fulgebunt sicut sol, et sicut splendor firmamenti in regno Dei."
Wisdom 3.7

[4CF-162]

Apology Against Jerome, Book 2:33, 34, 35

33. **"There has been from the first in the churches of God, and especially in that of Jerusalem, a plentiful supply of men who being born Jews have become Christians; and their perfect acquaintance with both languages and their sufficient knowledge of the law is shewn by their administration of the pontifical office. In all this abundance of learned men, has there been one who has dared to make havoc of the divine record handed down to the Churches by the Apostles and the deposit of the Holy Spirit? For what can we call it but havoc, when some parts of it are transformed, and this is called the correction of an error? For instance, the whole of the history of Susanna, which gave a lesson of chastity to the churches of God, has by him been cut out, thrown aside and dismissed. The hymn of the three children, which is regularly sung on festivals in the Church of God, he has wholly erased from the place where it stood. But why should I enumerate these cases one by one, when their number cannot be estimated?"**

34, "…These men who bid us not attend to Jewish fables and genealogies, which minister questioning rather than edification; and who, again, bid us beware of, and specially watch, those of the circumcision; is it conceivable that they could not foresee through the Spirit that a time would come, after nearly four hundred years**, when the church would find out that the Apostles had not delivered to them the truth of the old Testament**, and would send an embassy to those whom the apostles spoke of as the circumcision, begging and beseeching them to dole out to them some small portion of the truth which was in their possession: and that the Church would through this embassy confess **that she had been for all those four hundred years in error; that she had indeed been called the Apostles from among the Gentiles to be the bride of Christ, but that they had not decked her with a necklace of genuine jewels;**

that she had fondly thought that they were precious stones, but now had found out that those were not true gems which the Apostles had put upon her, so that she felt ashamed to go forth in public decked in false instead of true jewels, and that she therefore begged that they would send her Barabbas, even him whom she had once rejected to be married to Christ, so that in conjunction with one man chosen from among her own people, he might restore to her the true ornaments with which the Apostles had failed to furnish her."

35 . What wonder is there then that he should tear me to pieces, being as I am of no account; or that he should wound Ambrose, or find fault with Hilary, Lactantius and Didymus? I must not greatly grieve over any injury of my own in the fact that he has attempted to do my work of translating over again, when he is only treating me with the same contempt with which he has treated the Seventy translators. But this emendation of the Seventy, what are we to think of it? Is it not evident, how greatly the grounds for the heathens' unbelief have been increased by this proceeding? For they take notice of what is going on amongst us. They know that our law has been amended, or at least changed; and do you suppose they do not say among themselves, "These people are wandering at random, they have no fixed truth among them, for you see how they make amendments and corrections in their laws whenever they please," and indeed it is evident that there must have been previous error where amendment has supervened, and that things which undergo change at the hand of man cannot possibly be divine. This has been the present which you have made us with your excess of wisdom, that we are all judged even by the heathen as lacking in wisdom. I reject the wisdom which Peter and Paul did not teach. I will have nothing to do with a truth which the Apostles have not approved. These are your own words: "The ears of simple men among the Latins ought not after four hundred years to be molested by the sound of new doctrines." Now you are yourself saying: "Every one has been under a mistake who thought that Susanna had afforded an example of chastity to both the married and the unmarried. It is not true. And every one who thought that the boy Daniel was filled with the Holy Spirit and convicted the adulterous old men, was under a mistake. That also was not true. And every congregation throughout the universe, whether of those who are in the body or of those who have departed to be with the Lord, even though they were holy martyrs or confessors, all who have sung the Hymn of the three children have been in error, and have sung what is false. Now therefore after four hundred years the truth of the law comes forth for us, it has been bought with money from the Synagogue. When the world has grown old and all things are hastening to their end, let us change the inscriptions upon the tombs of the ancients, so that it may be known by those who had read the story otherwise, that it was not a gourd but an ivy plant under whose shade Jonah rested; and that, when our legislator pleases, it will no longer be the shade of ivy but of some other plant.

[Rufinius equates the LXX with the Duetro's / By utilizing the MT over the LXX, Jerome is removing the ordiments of the Church. This applies not only to Daniel and Susanna, but to the rest as well]

Jerome's response:

Book 2, 33 "But when I repeat what the Jews say against the Story of Susanna and the Hymn of the Three Children, and the fables of Bel and the Dragon, which are not contained in the Hebrew Bible, the man who makes this a charge against me proves himself to be a fool and a slanderer; for I explained not what I thought but what they commonly say against us. I did not reply to their opinion in the Preface, because I was studying brevity, and feared that I should seem to he writing not a Preface but a book. I said therefore, "As to which this is not the time to enter into discussion."

34… Your Origen, or, that I may not seem to be wounding you with fictitious praises, our Origen,(for I may call him ours for his genius and learning, though not for the truth of his doctrines) in all his books explains and expounds not only the Septuagint but the Jewish versions. Eusebius and Didymus do the same. I do not mention Apollinarius, who, with a laudable zeal though not according to knowledge, attempted to patch up into one garment the rags of all the translations, and to weave a consistent text of Scripture at his own discretion, not according to any sound rule of criticism. The Hebrew Scriptures are used by apostolic men; they are used, as is evident, by the apostles and evangelists. Our Lord and Saviour himself whenever he refers to the Scriptures, takes his quotations from the Hebrew; as in the instance of the words[65] "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water," and in the words used on the cross itself, "Eli, Eli, lama sabachthani," which is by interpretation "My God, my God, why hast thou forsaken me?" not, as it is given by the Septuagint, "My God, my God,

look upon me, why hast thou forsaken me?" and many similar cases. I do not say this in order to aim a blow at the seventy translators; but I assert that the Apostles of Christ bare an authority superior to theirs. Wherever the Seventy agree with the Hebrew, the apostles took their quotations from that translation; but, where they disagree, they set down in Greek what they had found in the Hebrew. And further, I give a challenge to my accuser. I have shown that many things are set down in the New Testament as coming from the older books, which are not to be found in the Septuagint; and I have pointed out that these exist in the Hebrew. Now let him show that there is anything in the New Testament which comes from tile Septuagint but which is not found in the Hebrew, and our controversy is at an end.

35. By all this it is made clear, first that the version of the Seventy translators which has gained an established position by having been so long in use, was profitable to the churches, because that by its means the Gentiles heard of the coming of Christ before he came; secondly, that the other translators are not to be reproved, since it was not their own works that they published but the divine books which they translated; and, thirdly, that my own familiar friend should frankly accept from a Christian and a friend what he has taken great pains to obtain from the Jews and has written down for him at great cost. I have exceeded the bounds of a letter; and, though I had taken pen in hand to contend against a wicked heresy, I have been compelled to make answer on my own behalf, while waiting for my friend's three books, and in a state of constant mental suspense about the charges he had heaped up against me. It is easier to guard against one who professes hostility than to make head against an enemy who lurks under the guise of a friend.

Jerome (340/342 – 420)

[4CF-163]
Preface to Tobit
“judging it better to displease the Pharisees, in order to grant the requests of the bishops.”

“Arguunt enim nos Hebraeorum studia, et imputant nobis, contra suum canonem Latinis auribus ista transferre. Sed melius esse judicans pharisaeorum discplicere judicio, et episcoporum jussionibus deservire, institi ut potui.”

[4CF-164]
Preface to the Book of Kings (The “Helmeted” prologue)

“**And so there are also twenty-two books of the Old Testament**; that is, five of Moses, eight of the prophets, nine of the Hagiographa, though some include Ruth and Kinoth (Lamentations) amongst the Hagiographa, and think that these books ought to be reckoned separately; we should thus have twenty-four books of the old law. **And these the Apocalypse of John represents by the twenty-four elders, who adore the Lamb, and with downcast looks offer their crowns, while in their presence stand the four living creatures with eyes before and behind, that is, looking to the past and the future, and with unwearied voice crying, Holy, Holy, Holy, Lord God Almighty, who wast, and art, and art to come.**

This preface to the Scriptures may serve as a "helmeted" introduction to all the books which we turn from Hebrew into Latin, **so that we may be assured that what is not found in our list must be placed amongst the Apocryphal writings. Wisdom,** therefore, which generally bears the name of Solomon, and the book **of Jesus, the Son of Sirach**, and **Judith**, and **Tobias**, and the **Shepherd are not in the canon. The first book of Maccabees I have found to be Hebrew, the second is Greek, as can be proved from the very style**. Seeing that all this is so, I beseech you, my reader, not to think that my labours are in any sense intended to disparage the old translators.. And yet the Apostle pronounces ourmore contemptible parts more necessary than others. Accordingly, the beauty of the tabernacle as a whole and in its several kinds (and the ornaments of the church present and future) was covered with skins and goats'-hair cloths, and the heat of the sun and the injurious rain were warded off by those things which are of less account. First read, then, my Samuel and Kings; mine, I say, mine. For whatever by diligent translation and by anxious emendation we have learnt and made our own, is ours. And when you understand that whereof you

were before ignorant, either, if you are grateful, reckon me a translator, or, if ungrateful, a para-phraser, albeit I am not in the least conscious of having deviated from the Hebrew original. At all events, if you are incredulous, read the Greek and Latin manuscripts and compare them with these poor efforts of mine, and wherever you see they disagree, ask some Hebrew (though you ought rather to place confidence in me), and if he confirm our view, I suppose you will not think him a soothsayer and suppose that he and I have, in rendering the same passage, divined alike. But I ask you also, the handmaidens of Christ, who anoint the head of your reclining Lord with the most precious ointment of faith, who by no means seek the Saviour in the tomb, for whom Christ has long since ascended to the Father-I beg you to confront with the shields of your prayers the mad dogs who bark and rage against me, and go about the city, and think themselves learned if they disparage others. I, knowing my lowliness, will always remember what we are told. "I said, I will take heed to my ways that I offend not in my tongue. I have set a guard upon my mouth while the sinner standeth against me. I became dumb, and was humbled, and kept silence from good words."

[4CF-165]
Prologue to the Books of Solomon
"There exist also Panaretus, the book of Jesus the Son of Sirach, and another of the pseudepigrapha which is called the Wisdom of Solomon. The first I foundin Hebrew, not called Ecclesiasticus, as with the Latins, but Parables; the second is no where with the Hebrews, and the very style savors of Greek eloquence, and some of the old writers have ascribed it to Philo the Jews. As, therefore, the Church reads Judith, Tobias, and the books of Maccabees, but does not hold them canonical, thus let her read these two volumes for the edification of the people, not for the confirmation of ecclesiastical dogmas.

[4CF-171]
Prologue to Daniel,
"Origen and Eusebius, and Apollinaris and other church writes and doctors of Greece declare that these visions have no place with the Hebrews and that they needed not to respond to Porphyrius in defense of those thing to which the Holy Scriptures gave no authority."

[4CF-172]
Prologue to Jeremiah
[Jerome omits the book of Baruch as well as the epistle of Jeremiah] "Setting at naught the rage of his calumniators."

[4CF-172]
Comment in Daniel, 2
"And observe that Daniel is of the sons of Juda, not a priest as the fable of Bel declares."

"Hitherto the Hebrews read: what follows even to the end of the Canticle of the three youths is not contained in Hebrew; concerning which, lest we may seem to have passed it by, a few words are to be said."

[4CF-173]
Against Rufinus,1:33
"What sin have I committed in following the judgment of the churches? But when I repeat what the Jews say against the Story of Susanna and the Hymn of the Three Children, and the fables of Bel and the Dragon, which are not contained in the Hebrew Bible, the man who makes this a charge against me proves himself to be a fool and a slanderer; for *I explained not what I thought* but what they commonly say against us."

[4CF-174]
Commentary on John, Prologue
"Liber quoque Tobiae, licet non habeatur in Canone, tamen quia usurpatur ab Ecclesiasticis viris, tale quid memorat, dicente Tobia ad filium suum: 'Fili, ecce senui, et in eo sum ut revertar de vita mea: tolle filios meos, et vade in Mediam: fili, scio enim quae locutus est Jonas propheta de Ninive, quoniam subvertetur."

Tobit 14:5-6

[4CF-175]
Against Rufininum, 17
"Loquitur et Sapientia quam sub nomine Salomonis legimus: 'In malevolam animam nunquam intrabit sapientia, nec habitabit in corpore subdito peccatis. Spiritus enim Sanctus eruditionis jugiet dolum et recedet a cogitationibus stultis.'"
Wisdom 1.4-5

[4CF-176]
Against Pelagianos, Book 1.33
"Respondet stultae interrogationi tuae liber Sapientiae: 'Altiora te ne quaesieris, et fortiora te ne scrutatus fueris.'"

[4CF-177]
Against Palegianos, Book 2.30
"Antiochus Epiphanius rex crudelissimus subvertit altare, ipsamque justitiam fecit conculcari, quia concessum erat a Domino, causaque reddit propter peccata plurima."
2 Macc.

[4CF-178]
Commentary in Eccles. 8
"Et hoc est quod in libro Tobiae scribitur: 'Mysterium regis abscondere bonum est.'"
Tobit 12.7

[4CF-179]
Commentary on Isaiah, Book 1, 1:24
"… de quibus scriptum est; 'potentes potenter tormenta patientur.'"
Wisdom 6.7

[4CF-180]
Commentary on Isaiah, Book 2, 3:1
"…cogitastis consilium pesimum dicentes: 'Alligemus justum, quia inutilis est nobis."
Wisdom 2.12

[4CF-181]
Commentary on Isaiah, Book 2, 3:2
"Et inveteratos dierum malorum duos presbyteros juxta Theodotionem in Danielis principio legimus… de qua scriptum est: 'Canities hominum, prudentia est."
Susanna

[4CF-182]
Commentary on Isaiah, Book 2, 3:3
"Unde et illud in nostris libris legimus: 'Amici tibi sint plurimi, consiliarius autem unus de mille.'"
Wisdom 4.8

[4CF-183]
Commentary on Isaiah Book 2, 3:7
"… aliudque mandatum: 'Ne quaeras judex ieri: ne forte non possis auferre iniquitates.'"
Sirach 7.6

[4CF-184]

Commentary on Isaiah, Book 2, 3:12
"… nec praevenit sententiam judicis sui, dicente Scriptura sancta; 'Ne beatum dicas quemquam hominem ante mortem."
Sirach 11:30

[4CF-185]
Commentary on Isaiah, Book 5, 14:2
"Ex quo ostenditur noxium esse vivere cum peccatoriubs; 'Qui enim tangit picem, inquinabitur ab ea.'"
Esther

[4CF-186]
Commentary on Isaiah, Book 7, 23:12
"Unde et ad senem adulterum dicitur: 'Semen Chanaan et non Juda, species decepit te.'"
Susanna

[4CF-187]
Commentary on Isaiah, Book 8, 24:4
"Unde et in alio loco scribitur: 'Desiderasti sapientiam, serva mandata, et Dominus tribuet tibi eam.'"
Sirach 1.33

[4CF-188]
Commentary on Isaiah, Book 15, 56:10-12
"… et audiamus Scripturam monentem: 'Sapite de Domino in bonitate.'"
Wisdom 1:1

[4CF-189]
Commentary on Isaiah, Book 16, Preface
"Ac ne a profanis tantum sumere videor exemplum, nimirum hoc illud est aliis verbis Propheta demonstrat: 'Beatus qui in aures loquitur audientium."'
Sirach 25.12

[4CF-190]
Commentary on Jeremiah, Book 4, 18:18
"… dicente Scriptura: 'In perversam animam non intrabit Sapientia.'"
Wisdom 1:4

[4CF-191]
Commentary on Jeremiah, Book 4, 21:14
"…juxta illud quod scriptum est: Mors viro requies cui clausit Deus viam suam.'"
Sirach 22.11

[4CF-192]
Commentary on Ezekiel , Book 6, 18:6ff
"Sed et illud quod alibi dicitur: 'Majora te non requiras, et fortiora te non scruteris.'"'
Sirach 3.22

[4CF-193]
Commentary on Ezekiel, Book 6, 18:6
"De quibus scriptum est: 'Principemte constituerunt? Ne eleveris: esto inter eos quasi unus ex ipsis.'"
Sirach 32.1

[4CF-194]
Commentary on Ezekiel, Book 6, 18:6
"…cui illud convenit: 'Quid gloriatur terra et cinis?'"

Sirach 10.9

[4CF-195]
Commentary on Ezekiel, Book 13, 43:13ff
“Scriptum est: ‘Abyssum et sapientiam quis investigabit?’”
Sirach 1.2

[4Cf-196]
Commentary on Ezekiel, Book 13, 45:10
“… dicente Scriptura: ‘Sermonibus tuis facies stateram et appendiculum.’”
Sirach 28.29

[4CF-197]
Commentary on Zachariam, Book 3, 14:9
“… de quo scriptum est: ‘Cani hominis sapientia ejus.’”
Wisdom 4.8

[4CF-198]
Commentary on Malaichi, 3:7ff
“… et consequetur illud de quo scriptum est: ‘Beatus qui in aures loquitur audientium.’”
Wisdom 1.6

[4CF-199]
Commentary on Galatians, Book 1, 3:2
“… de quo [Spiritu Sancto] alibi scribitur: ‘Incorruptus Spiritus est in omnibus.’”
Wisdom 21.1

[4CF-200]
Commentary on Ephesians, Book 1, 1:6
“Dicitur quippe ad Deum: ‘Diligis omnia, et nihil abjicis eorum quae fecisti. Neque enim odio quid habens condisti.”
Wisdom 9:15

[4CF-201]
Breviarium in Psalmos, Ps. 9
“Et alibi (ipse Deus ait): Anima justi sedes sapientiae.”
Wisdom 7.27

[4Cf-202]
Epistle 7, To Chromatius, Jovinus and Eusebuis
“How fortunate the roof that shelters for us the martyr mother of the martyr Maccabees all girt with crowns.”

“O Tecta felicia, in quibus cernimus Macchabaeorum martyrum cornois cinctam martyrem matrem!”

[4CF-203]
Epistle 58, To Paulinus
"At least that is **what Solomon says**: "wisdom is the gray hair unto men."'
Wisdom 4:9

[4CF-204]
Epistle 108, To Eustochium,
"[D]oes not the scripture say: 'Burden not thyself above thy power"'?
Sirach 13:2

[4CF-205]

Epistle 77:4, To Oceanus

"I would cite the words of the psalmist: 'the sacrifices of God are a broken spirit,'[Ps 51:17] and those of Ezekiel 'I prefer the repentance of a sinner rather than his death,'[Ez 18:23] and those of Baruch, 'Arise, arise, O Jerusalem,' and many other proclamations made by the trumpets of the prophets."
Baruch 5:5

[4CF-206]

Against the Pelagians, 2.30

"The words of 2 Maccabees v. 17, which say that Antiochus Epiphanes had power to overthrow the Temple, 'because of the multitude of sins,' are quoted in connection with the confessions of Daniel."
2 Macc 5:17

[4CF-207]

Letter 1, 9 – 374 AD to Innocent

Let me call to my aid the example of the three children, who, amid the cool, encircling fire, sang hymns, instead of weeping, and around whose turbans and holy hair the flames played harmlessly. Let me recall, too, the story of the blessed Daniel, in whose presence, though he was their natural prey, the lions crouched, with fawning tails and frightened mouths. Let Susannah also rise in the nobility of her faith before the thoughts of all; who, after she had been condemned by an unjust sentence, was saved through a youth inspired by the Holy Ghost**. In both cases the Lord's mercy was alike shewn**; for while Susannah was set free by the judge, so as not to die by the sword, this woman, though condemned by the judge, was acquitted by the sword.
Daniel 13.61

[4CF-208]

Letter 3,1 – 374 AD to Rufinius the Monk

“1. That God gives more than we ask Him for, and that He often grants us things which "eye hath not seen nor ear heard, neither have they entered into the heart of man," I knew indeed before from the mystic declaration of the sacred volumes; but now, dearest Rufinus, I have had proof of it in my own case. For I who fancied it too bold a wish to be allowed by an exchange of letters to counterfeit to myself your presence in the flesh, hear that you are penetrating the remotest parts of Egypt, visiting the monks and going round God's family upon earth. **Oh, if only the Lord Jesus Christ would suddenly transport me to you as Philip was transported to the eunuch, and Habakkuk to Daniel, with what a close embrace would I clasp your neck, how fondly would I press kisses upon that mouth which has so often joined with me of old in error or in wisdom.** But as I am unworthy (not that you should so come to me but) that I should so come to you, and because my poor body, weak even when well, has been shattered by frequent illnesses; I send this letter to meet you instead of coming myself, in the hope that it may bring you hither to me caught in the meshes of love's net.”

“O si nunc mihi Dominus Jesus Christus… Habacuc ad Danielem translationem concederet!”

[4CF-209]

Epistle 14, 6 – To Heliodorus

“And if he is not perfect, when he promised God that he would be perfect, his first promise was a lie. Now ‘the mouth that lieth slayeth the soul.”
Wisdom 1.11

[4CF-210]

Letter 22, to Eustochium (384 AD). 21

And thus the gift of virginity has been bestowed most richly upon women, seeing that it has had its beginning from a woman. As soon as the Son of God set foot upon the earth, He formed for Himself a new household there; that, as He was adored by angels in heaven, angels might serve Him also on earth. **Then**

chaste Judith once more cut off the head of Holofernes. Then Haman--whose name means iniquity--was once more burned in fire of his own kindling. Then James and John forsook father and net and ship and followed the Saviour: neither kinship nor the world's ties, nor the care of their home could hold them back. Then were the words heard: "Whosoever will come after me, let him deny himself and take up his cross and follow me." For no soldier goes with a wife to battle. Even when a disciple would have buried his father, the Lord forbade him, and said: "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head."

[4CF-211]

Letter 22, 9-10 to Eustochium

"Daniel too might have had rich dishes served him from the king's table, **but it was a mower's breakfast that Habakkuk brought**, which must, methinks, have been but country fare. Therefore he was called 'the man of disires,' because he refused to eat the bread of desire or drink the wine of lustfulness. **From the Scriptures we may collect countless divine answers dondemning gluttony and approving simple food."**

Bel and the Dragon

[4CF-212]

Letter 48 To Pammachius (393 AD), 14

Give not thy sceptre," says Esther, "unto them that be nothing"--that is to say, to idols and demons. And certainly they were idols and demons to whom she prayed that she and hers might not be given over.

[4CF-213]

Letter 51, 6, To Epiphanius, 6

Yet the Holy Spirit in the thirty-ninth psalm, while lamenting that all men walk in a vain show, and that they are subject to sins, speaks thus: "For all that every man walketh in the image." Also after David's time, in the reign of Solomon his son, we read a somewhat similar reference to the divine likeness. For in the book of Wisdom, which is inscribed with his name, Solomon says: "God created man to be immortal, and made him to be an image of His own eternity." And again, about eleven hundred and eleven years afterwards, we read in the New Testament that men have not lost the image of God.

[4CF-214]

Letter 54.16 – To Furia, 16

In the book of Judith--**if any one is of opinion that it should be received as canonical**--we read of a widow wasted with fasting and wearing the sombre garb of a mourner, whose outward squalor indicated not so much the regret which she felt for her dead husband as the temper in which she looked forward to the coming of the Bridegroom. I see her hand armed with the sword and stained with blood. I recognize the head of Holofernes which she has carried away from the camp of the enemy. Here a woman vanquishes men, and chastity beheads lust. Quickly changing her garb, she puts on once more in the hour of victory her own mean dress finer than all the splendours of the world.

[4CF-215]

Letter 57.1 – To Pammachius

"I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews." **He had read the saying of Jesus**: "Well is him that speaketh in the ears of them that will hear; "

[4CF-216]

Letter 64.5

These are the confections and the perfumes with which be cherishes the dead embers of his wife knowing that it is written: "Water will quench a flaming fire; and alms maketh an atonement for sins."

Sirach 3.33

[4CF-217]
Letter 77.6
Holy scripture says: "a tale out of season is as musick in mourning." Accordingly I have disdained the graces of rhetoric and those charms of eloquence which boys find so captivating, and have fallen back on the serious tone of the sacred writings.
Sirach 22.6

[4CF-218]
Letter 108.22
Holy Scripture says: "a tale out of season is as music in mourning." Sirach 22.6

[4CF-219]
Letter 118.1
"**Divina Scriptura loquitur**: Musica in luctu, intempestiva narratio.'"
Sirach 22.6

[4CF-220]
Epistle 125.19, To Rusticus
"God look upon the heart, we only see the face. In the Proverbs Solomon says: 'As the north wind driveth away rain, so doth an angry countence a backbiting tongue.' (Prov. 25.23) As an arrow, if it be aimed at a hard substance, sometimes rebounds upon the archer and wounds the wounder- and so the word is fulfilled: 'They were turned aside like a deceitful bow,' [Ps 78.57] and in another place: 'Whoso casteth a stone on high cateth it on his own head' [Sirach 27.25] – so when a slanderer sees that his hearer is looking surly…"

[4CF-221]
Letter 127, 6 – To Principa
"Indeed ages ago the Holy Spirit by the mouth of the Prophet declared: 'For thy sake are we killed all the day long; we are counted as shepp for the slaughter.' (Ps 44.22) And again after many generations we have the proverb: 'Remember ever the day of death and you will never go wrong.'" (Sirach 7.36)

"… multoque ante per prophetam Spiritus Sanctus…"
Sirach 7.36

[4CF-222]
Letter 148:2
"… illud mecum Scripturae reputans: 'Tempus tacendi, et tampus loquendi.' Et iterum: 'Ne retineas verbum in tempore salutis.'"
Sirach 4.28

[4CF-223]
Letter 148:16
"Noli." **Inquit Scriptura**, 'consentaneus esse, etc.' Et alibi: 'Sepi aures tuas spinis et noli audire linguam nequam.'" Sirach 4.28

[4CF-224]
Letter 148:18
" **Unde Scriptura dicit**: 'Argentum et aurum tuum confla, et verbis tuis facito stateram et frenos ori tuo rectos; et attende ne forte labaris lingua." (Sirach 28.29-30)

[4CF-225]
Letter 148:20
"**Unde Scriptura dicit**: 'Quanto magnus es; humilia te in imnibus, et coram Deo invenies gratiam." (Sirach 3.20)

[4CF-226]
Letter 65, 1
“Ruth et Esther et Judith tantae gloriae sunt, ut sacris voluminbus nomina indiderint.”

[4CF-226a]
Preface to the Book of Daniel

“I heard a certain Jewish teacher, when mocking at the history of Susanna, and saying that it was the fiction of some Greek or other, raise the same objection which Africanus brought against Origen-that these etymologies of16 sxisai from17 sxinoj, and18 prisai from19 prinoj, are to be traced to the Greek. To make the point clear to Latin readers: It is as if he were to say, playing upon the word ilex, illico pereas; or upon lentiscus, may the angel make a lentil of you, or may you perish nan lente, or may you lentus (that is pliant or compliant) be led to death, or anything else suiting the name of the tree. Then he would captiously maintain that the three youths in the furnace of raging fire had leisure enough to amuse themselves with making poetry, and to summon all the elements in turn to praise God. Or what was there miraculous, he would say, or what indication of divine inspiration, in the slaying of the dragon with a lump of pitch, or in frustrating the schemes of the priests of Bel? Such deeds were more the results of an able man's forethought than of a prophetic spirit. But when he came to20 Habakkuk and read that he was carried from Judaea into Chaldaea to bring a dish of food to Daniel, he asked where we found an instance in the whole of the Old Testament of any saint with an ordinary body flying through the air, and in a quarter of an hour traversing vast tracts of country. And when one of us who was rather too ready to speak adduced the instance of Ezekiel, and said that he was transported from Chaldaea into Judaea, he derided the man and proved from the book itself that Ezekiel, in spirit, saw himself carried over. And he argued that even our own Apostle, being an accomplished man and one who had been taught the law by Hebrews, had not dared to affirm that be was bodily rapt away, but had said:21 "Whether in the body, or out of the body, I know not; God knoweth." By these and similar arguments he used to refute the apocryphal fables in the Church's book. Leaving this for the reader to pronounce upon as he may think fit, I give warning that Daniel in Hebrew is not found among the prophets, but amongst the writers of the Hagiographa; for all Scripture is by them divided into three parts:the law, the Prophets, and the Hagiographa, which have respectively five, eight, and eleven books, a point which we cannot now discuss. But as to the objections which Porphyry raises against this prophet, or rather brings against the book, Methodius, Eusebius, and Apollinaris may be cited as witnesses, for they replied to his folly in many thousand lines of writing, whether with satisfaction to the curious reader I know not. Therefore, I beseech you, Paula and Eustochium, to pour out your supplications for me to the Lord, that so long as I am in this poor body, I may write something pleasing to you, useful to the Church, worthy of posterity. As for my contemporaries, I am indifferent to their opinions, for they pass from side to side as they are moved by love or hatred.”

Augustine of Hippo (354 – 430)

[4CF-227]
Enchiridion of Christian Doctrine, Book II, 12-13
“But let us now go back to consider the third step here mentioned, for it is about it that I have set myself to speak and reason as the Lord shall grant me wisdom. The most skillful interpreter of the sacred writings, then, will be he who in the first place has read them all and retained them in his knowledge, if not yet with full understanding, still with such knowledge as reading gives,-those of them, at least, that arc called *canonical*. For he will read the others with greater safety when built up in the belief of the truth, so that they will not take first possession of a weak mind, nor, cheating it with dangerous falsehoods and delusions, fill it with prejudices adverse to a sound understanding. **Now, in regard to the canonical Scriptures, he must follow the judgment of the greater number of catholic churches; and among these, of course, a high place must be given to such as have been thought worthy to be the seat of an apostle and to receive epistles. Accordingly, among the canonical Scriptures he will judge according to the following standard: to prefer those that are received by all the catholic churches to those which some do not receive. Among those, again, which are not received by all, he will prefer such as have the sanction of the greater number and those of greater authority, to such as are held by the smaller**

number and those of less authority. If, however, he shall find that some books are held by the greater number of churches, and others by the churches of greater authority (though this is not a very likely thing to happen), I think that in such a case the authority on the two sides is to be looked upon as equal.

13. Now the whole canon of Scripture on which we say this judgment is to be exercised, is contained in the following books:-Five books of Moses, that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; one book of Joshua the son of Nun; one of Judges; one short book called Ruth, which seems rather to belong to the beginning of Kings; next, four books of Kings, and two of Chronicles -these last not following one another, but running parallel, so to speak, and going over the same ground. The books now mentioned are history, which contains a connected narrative of the times, and follows the order of the events. There are other books which seem to follow no regular order, and are connected neither with the order of the preceding books nor with one another, such as Job, and **Tobias**, and Esther, and **Judith**, and the **two books of Maccabees**, and the two of Ezra, which last look more like a sequel to the continuous regular history which terminates with the books of Kings and Chronicles. Next are the Prophets, in which there is one book of the Psalms of David; and three books of Solomon, viz., Proverbs, Song of Songs, and Ecclesiastes. For two books, one called **Wisdom** and the other **Ecclesiasticus**, are ascribed to Solomon from a certain resemblance of style, but the most likely opinion is that they were written by Jesus the son of Sirach. **Still they are to be reckoned among the prophetical books, since they have attained recognition as being authoritative**. **The remainder are the books which are strictly called the Prophets**: twelve separate books of the prophets which are connected with one another, and having never been disjoined, are reckoned as one book; the names of these prophets are as follows:-Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk Zephaniah, Haggai, Zechariah, Malachi; then there are the four greater prophets, Isaiah, Jeremiah, Daniel, Ezekiel. The authority of the Old Testament is contained within the limits of these forty-four books. That of the New Testament, again, is contained within the following:-Four books of the Gospel, according to Matthew, according to Mark, according to Luke, according to John; fourteen epistles of the Apostle Paul-one to the Romans, two to the Corinthians, one to the Galatians, to the Ephesians, to the Philippians, two to the Thessalonians, one to the Colossians, two to Timothy, one to Titus, to Philemon, to the Hebrews: two of Peter; three of John; one of Jude; and one of James; one book of the Acts of the Apostles; and one of the Revelation of John.

City of God 8, 1

"It is, we say, with philosophers we have to confer with respect to this theology,-men whose very name, if rendered into Latin, signifies those who profess the love of wisdom. Now, if wisdom is God, who made all things**, as is attested by the divine authority and truth**, then the philosopher is a lover of God. "
Wisdom 7:24-27.

[4CF-233]
City of God 11. 30

And, therefore, we must not despise the science of numbers, **which, in many passages of holy Scripture**, is found to be of eminent service to the careful interpreter. Neither has it been without reason numbered among **God's praises**, "Thou hast ordered all things in number, and measure, and weight."
Wisdom 11:20.

[4CF-246]
City of God 15.23

It is this which another prophet confirms when he says, "These were the giants, famous from the beginning, that were of so great stature, and so expert in war. Those did not the Lord choose, neither gave He the way of knowledge unto them; but they were destroyed because they had no wisdom, and perished through their own foolishness.
Baruch iii. 26-28.

[4CF-249]
City of God 17.19-20

But when the Jews will not in the least yield to the testimonies of this prophecy, which are so manifest, and are also brought by events to so clear and certain a completion, certainly that is fulfilled in them which is written in that psalm which here follows. For when the things which pertain to His passion are prophetically spoken there also in the person of Christ, that is mentioned which is unfolded in the Gospel: "They gave me gall for my meat; and in my thirst they gave me vinegar for drink." And as it were after such a feast and dainties in this way given to Himself, presently He brings in [these words]: "Let their table become a trap before them, and a retribution, and an offence: let their eyes be dimmed that they see not, and their back be always bowed down," etc. Which things are not spoken as wished for, but are predicted under the prophetic form of wishing. What wonder, then, if those whose eyes are dimmed that they see not do not see these manifest things? What wonder if those do not look up at heavenly things whose back is always bowed down that they may grovel among earthly things? For these words transferred from the body signify mental faults. Let, these things which have been said about the Psalms, that is, about king David's prophecy, suffice, that we may keep within some bound**. But let those readers excuse us who knew them all before; and let them not complain about those perhaps stronger proofs which they know or think I have passed by.**

20 **After him Solomon** his son reigned over the same whole people, who, as was said before, began to reign while his father was still alive. This man, after good beginnings, made a bad end. For indeed "prosperity, which wears out the minds of the wise," hurt him more than that wisdom profiled him, which even yet is and shall hereafter be renowned, and was then praised far and wide. He also is found to have prophesied in his books, of which three are received as of canonical authority, Proverbs, Ecclesiastes, and the Song of Songs. But it has been customary to ascribe to Solomon other two, of which one is called **Wisdom, the other Ecclesiasticus**, on account of some resemblance of style,-but the more learned have no doubt that they are not his**; yet of old the Church, especially the Western, received them into authority**,-in the one of which, called the Wisdom of Solomon, the passion of Christ is **most openly prophesied**. For indeed His impious murderers are quoted as saying, "Let us lie in wait for the righteous, for he is unpleasant to us, and contrary to our works; and he upbraideth us with our transgressions of the law, and objecteth to our disgrace the transgressions of our education. He professeth to have the knowledge of God, and he calleth himself the Son of God. He was made to reprove our thoughts. He is grievous for as even to behold; for his life is unlike other men's and his ways are different. We are esteemed of him as counterfeits; and he abstaineth from our ways as from filthiness. He extols the latter end of the righteous; and glorieth that he hath God for his Father. Let us see, therefore, if his words be true; and let us try what shall happen to him, and we shall know what shall be the end of him. For if the righteous be the Son of God, He will undertake for him, and deliver him out of the hand of those that are against him. Let us put him to the question with contumely and torture, that we may know his reverence, and prove his patience. Let us condemn him to the most shameful death; for by His own sayings He shall be respected. These things did they imagine, and were mistaken; for their own malice hath quite blinded them." **But in Ecclesiasticus the future faith of the nations is predicted in this manner:** "Have mercy Upon us, O God, Ruler of all, and send Thy fear upon all the nations: lift up Thine hand over the strange nations, and let them see Thy power. As Thou wast sanctified in us before them, so be Thou sanctified in them before us, and let them acknowledge Thee, according as we also have acknowledged Thee; for there is not a God beside Thee, O Lord**." We see this prophecy** in the form of a wish and prayer fulfilled through Jesus Christ. **But the things which are not written in the canon of the Jews** cannot be quoted against **their** contradictions with so great validity.

[4CF-251]

City of God 18.36

From this time, when the temple was rebuilt, down to the time of Aristobulus, the Jews had not kings but princes; and the reckoning of their dates is found, **not in the Holy Scriptures which are called canonical, but in others, among which are also the books of the Maccabees. These are held as canonical, not by the Jews, but by the Church, on account of the extreme and wonderful sufferings of certain martyrs, who, before Christ had come in the flesh, contended for the law of God even unto death, and endured most grievous and horrible evils.**

[4CF-255]

City of God 21.9

“,-yet, for my own part, I find it easier to understand both as referring to the body than to suppose that neither does; and I think that Scripture is silent regarding the spiritual pain of the damned, because, though not expressed, it is necessarily understood that in a body thus tormented the soul also is tortured with a fruitless repentance. **For we read in the ancient Scriptures**, "The vengeance of the flesh of the ungodly is fire and worms.”

Sirach 7:19

[4CF-321]

Of the Morals of the Catholic Church 43.

But since we are speaking here of bearing pain and bodily sufferings, I pass from this man, great as he was, indomitable as he was: this is the case of a man. **But these Scriptures present to me a woman of amazing fortitude, and I must at once go on to her case. This woman, along with seven children**, allowed the tyrant and executioner to extract her vitals from her body rather than a profane word from her mouth, encouraging her sons by her exhortations, though she suffered in the tortures of their bodies, and was herself to undergo what she called on them to bear. [2 Maccabees 7] What patience could be greater than this? And yet why should we be astonished that the love of God, implanted in her inmost heart, bore up against tyrant, and executioner, and pain, and sex, and natural affection? Had she not heard, "Precious in the sight of the Lord is the death of His saints?" [Psalms 116.15] Had she not heard, "A patient man is better than the mightiest? "[Proverbs 16.32] Had she not heard, "All that is appointed thee receive; and in pain bear it; and in abasement keep thy patience: for in fire are gold and silver tried?"[Sirach 2.4-5] **Had she not heard, "The fire tries the vessels of the potter, and for just men is the trial of tribulation?" [Sirach 27.6] These she knew, and many other precepts of fortitude written in these books, which alone existed at that time, by the same divine Spirit who writes those in the New Testament**.

2 Mac. 7. Ps. 116:15. Prov. 16:32. Ecclus. 2:4, 5. Ecclus. 27:6.

[4CF-323]

Reply to Faustus the Manichaean 20,35

We learn from Scripture that, among the ancients, it was customary to call cousins brothers and sisters. Thus Tobias says in his prayer to God, before having intercourse with his wife, "And now, O Lord, Thou knowest that not in wantonness I take to wife my sister;"

Tob. 8:9

[4CF-348]

Concerning Man's Perfection in Righteousness

In One Book, Addressed to Eutropius and Paulus, a.d. 415.8 [31]

But this is a precept, and not an accomplished fact; and such a precept as is never kept by those of whom it is said, "There is none that doeth good, no, not one." He adds: "**Holy Tobit also said**, `Fear not, my son, that we have to endure poverty; we shall have many blessings if we fear God, and depart from all sin, and do that which is good.'"

Tobit 4:21

[4CF-354]

A Treatise on the Grace of Christ, and on Original Sin, Book 3,36

It was not of any temporal death that this fear was inflicted, since of righteous persons, when they died, it used rather to be said, "And he was gathered unto his people;" or, "He was gathered to his fathers:"

1 Macc. ii. 69.

[4CF-359]

On the Soul and its Origin, Book1, 13

For we are now speaking of those whose birth among impious persons and of impious parents could by no possibility find such defences and helps. And even if these could be applied, they would, it is certain, be unable to benefit any who are unbaptized; **just as the sacrifices which he has mentioned out of the book of the Maccabees could be of no use for the sinful dead for whom they were offered, inasmuch as they had not been circumcised**
2 Macc. xii. 43.

[4CF-364]

On the Soul and its Origin, Book 3,18

Again, if you wish to be a catholic, I pray you, neither believe, nor say, nor teach that "the sacrifice of Christians ought to be offered in behalf of those who have departed out of the body without having been baptized**." Because you fail to show that the sacrifice of the Jews, which you have quoted out of the books of the Maccabees, was offered in behalf of any who had departed this life without circumcision**

On the Gift of Perseverance, Book 1, 2

Addressed to Prosper and Hilary

Chapter 26

Cyprian wrote a work *On the Mortality*, known with approval to many and almost all who love ecclesiastical literature, wherein he says that death is not only not disadvantageous to believers, but that it is even found to be advantageous, because it withdraws men from the risks of sinning, and establishes them in a security of not sinning. But wherein is the advantage of this, if even future sins which have not been committed are punished? **Yet he argues most copiously and well that the risks of sinning are not wanting in this life, and that they do not continue after this life is done; where also he adduces that testimony from the book of Wisdom**: "He was taken away, lest wickedness should alter his understanding." And this was also adduced by me, **though you said that those brethren of yours had rejected it on the ground of its not having been brought forward from a canonical book; as if, even setting aside the attestation of this book, the thing itself were not clear which I wished to be taught therefrom.** For what Christian would dare to deny that the righteous man, if he should be prematurely laid hold of by death, will be in repose? Let who will, say this, and what man of sound faith will think that he can withstand it? Moreover, if he should say that the righteous man, if he should depart from his righteousness in which he has long lived, and should die in that impiety after having lived in it, I say not a year, but one day, will go hence into the punishment due to the wicked, his righteousness having no power in the future to avail him,-will any believer contradict this evident truth? Further, if we are asked whether, if he had died then at the time that he was righteous, he would have incurred punishment or repose, shall we hesitate to answer, repose? This is the whole reason why it is said,-whoever says it,-" He was taken away lest wickedness should alter his understanding." For it was said in reference to the risks of this life, not with reference to the foreknowledge of God, who foreknew that which was to be, not that which was not to be-that is, that He would below on him an untimely death in order that he might be withdrawn from the uncertainty of temptations; not that he would sin, since he was not to remain in temptation. Because, concerning this life, we read in the book of Job, "Is not the life of man upon earth a temptation?" But why it should be granted to some to be taken away from the perils of this life while they are righteous, while others who are righteous until they fall from righteousness are kept in the same risks in a more lengthened life,-who has known the mind of the Lord? And yet it is permitted to be understood from this, that even those righteous people who maintain good and pious characters, even to the maturity of old age and to the last day of this life, must not glory in their own merits, but in the Lord. since He who took away the righteous man from the shortness of life, lest wickedness should alter his understanding, Himself guards the righteous man in any length of life, that wickedness may not alter his understanding. But why He should have kept the righteous man here to fall, when He might have withdrawn him before,-His judgments, although absolutely righteous, are yet unsearchable.

Chapter 27

And since these things are so, the judgment of the book of Wisdom ought not to be repudiated, since for so long a course of years that book has deserved to be read in the Church of Christ from the

station of the readers of the Church of Christ, and to be heard by all Christians, from bishops downwards, even to the lowest lay believers, penitents, and catechumens, with the veneration paid to divine authority. For assuredly, if, from those who have been before me in commenting on the divine Scriptures, I should bring forward a defence of this judgment, which we are now called upon to defend more carefully and copiously than usual against the new error of the Pelagians,-that is, that God's grace is not given according to our merits, and that it is given freely to whom it is given, because it is neither of him that willeth, nor of him that runneth, but of God that showeth mercy; but that by righteous judgment it is not given to whom it is not given, because there is no unrighteousness with God;-if, therefore, **I should put forth a defence of this opinion from catholic commentators on the divine oracles who have preceded us, assuredly these brethren for whose sake I am now discoursing would acquiesce, for this you have intimated in your letters. What need is there, then, for us to look into the writings of those who, before this heresy sprang up, had no necessity to be conversant in a question so difficult of solution as this, which beyond a doubt they would have done if they had been compelled to answer such things?** Whence it arose that they touched upon what they thought of God's grace briefly in some passages of their writings, and cursorily; but on those matters which they argued against the enemies of the Church, and in exhortations to every virtue by which to serve the firing and true God for the purpose of attaining eternal life and true happiness, they dwelt at length. But the grace of God, what it could do, shows itself artlessly by its frequent mention in prayers; for what God commands to be done would not be asked for from God, unless it could be given by Him that it should be done.

Chapter 28

But if any wish to be instructed in the opinions of those who have handled the subject, it behoves them to prefer to all commentators the book of Wisdom, where it is read," He was taken away, that wickedness should not alter his understanding;" **because illustrious commentators, even in the times nearest to the apostles, preferred it to themselves, seeing that when they made use of it for a testimony they believed that they were making use of nothing but a divine testimony; and certainly it appears that the most blessed Cyprian, in order to commend the advantage of an earlier death, contended that those who end this life, wherein sin is possible, are taken away from the risks of sins.** In the same treatise, among other things, he says, "Why, when you are about to be with Christ, and are secure of the divine promise, do you not embrace being called to Christ, and rejoice that you are free from the devil?" And in another he says, "Why do we not hasten and run, that we may see our country, that we may hail our relatives? A great number of those who are dear to us are expecting us there,-a dense and abundant crowd of parents, brethren, sons, are longing for us; already secure of their own safety, but still anxious about our salvation." By these and such like sentiments, that teacher sufficiently and plainly testifies, in the clearest light of the catholic faith, that perils of sin and trials are to be feared even until the putting off of this body, but that afterwards no one shall suffer any such things. And even if he did not testify thus, when could any manner of Christian be in doubt on this matter? How, then, should it not have been of advantage to a man who has lapsed, and who finishes his life wretchedly in that same state of lapse, and passes into the punishment due to such as he,-how, I say, should it not have been of the greatest and highest advantage to such an one to be snatched by death from this sphere of temptations before his fall?

Chapter 29.

And thus, unless we indulge in reckless disputation, the entire question is concluded concerning him who is taken away lest wickedness should alter his understanding. **And the book of Wisdom, which for such a series of years has deserved to be read in Christ's Church, and in which this is read, ought not to suffer injustice because it withstands those who are mistaken on behalf of men's merit,** so as to come in opposition to the most manifest grace of God: and this grace chiefly appears in infants, and while some of these baptized, and some not baptized, come to the end of this life, they sufficiently point to God's mercy and His judgment,-His mercy, indeed, gratuitous, His judgment, of debt. For if men should be judged accordingto the merits of their life, which merits they have been prevented by death from actually having, but would have had if they had lived, it would be of no advantage to him who is taken away lest wickedness should alter his understanding; it would be of no advantage to those who die in a state of lapse if they should die before. And this no Christian will venture to say. Wherefore our brethren, who with us on behalf of the catholic faith assail the pest of the Pelagian error, ought not to such an extent to favour the Pelagian opinion, wherein they conceive that God's grace is given according to our merits, as to endeavour (which they cannot dare) to invalidate a true sentiment, plainly and from ancient times Christian,-"He was

token away, lest wickedness should alter his understanding;" and to build up that which we should think, I do not say, no one would believe, but no one would dream,-to wit, that any deceased person would be judged according to those things which he would have done if he had lived for a more lengthened period. Surely thus what we say manifests itself clearly to be incontestable,-that the grace of God is not given according to our merits; so that ingenious men who contradict this truth are constrained to say things which must be rejected from the ears and from the thoughts of all men.

Council of Hippo (393 AD) and the First Council of Carthage (397 AD)

[4CF-392]
Council of Carthage (III), Canon 36 (47), DS 92, p. 39-40
"The Synod defines that besides the canonical Scripture nothing be read in the Church under the name of divine Scripture. The Canonical Scriptures are: Genesis, Exodus, Leviticus, Numbers, Deutronomy, Josue, Judges, Ruth, four books of Kings (Regnorum), Paralipomena two books, Job, the Davidic Psalter, the five books of Solomon, the twelve Prophets, Isaiah, Jeremiah, Daniel, Ezechiel, Tobias, Judith, Esther, Ezra two books, Maccabees two books."

Pope Innocent (+417)

[5CF-1]
Pope Innocent to St. Exuperius, Bishop of Toulouse
"The subjoined briefy will show what books should be **received into the Canon of Holy Scripture**. These are therefore (the books) concerning which you have wished the admonistion of a longed for voice. These five books of Moses… five books of Solomon… Esther, judith, two of Maccabess." [Baruch is counted with Jeremiah]
(PL 20 p. 501)

Qui vero libri recipiantur in canone, brevis annexus ostendit. Haec sunt quae desiderata moneri voce voluisti: Moysi libri quinque, id est, Genesis, Exodi, Levitici, Numeri, Deuteronomii, et Jesu Nave, Judicum unus, Regnorum libri quatuor, simul et Ruth, Prophetarum libri sexdecim, Salomonis libri quinque, Psalterium, Item historiarum, Job liber unus, Tobi liber unus, Esther unus, Judith unus, Machabaeorum dou, Esdrae dou, Paralipomenon libri dou, Item novi Testamenti: Evangeliorum bliri quatuor, Pauli apostoli epistolae quatuordecim, epistolae Joannis tres, epistolae Peteri duae, epistola Judae, epistola Jacobi, Actus Apostolrum, Apcalypsis joannis. Caetera autem, quae vel sub nomine Petri et Joannis, quae a quodam Leucio scripta sunt [vel sub nomine Andrae, quae a Nexocharide et Leonida philosophis], vel sub nomine Thomae, et si qua sunt alia, non solum repudiauda, vreum etiam noveris esse damnanda. Data x kalendas Martias, Stilicone secundo et Anthemio viris clarissimis consulibus.

Gregory the Great (540 – 604)

[6CF-2]
Commentary on Job, 19.21
"We shall not act rashly, if we accept a testimony of books, which, although not canonical, have been published for the edification of the Church."

"De qua re non inordinate agimus, si ex libris, licet non canonis, sed tamen ad aedificationem Ecclesiae editis, testimonium proferamus. Eleazar namque in praelio elephantem feriens stravit, sed sub ipso quem exstinxit occubuit."
1 Macc. 6.46

[6CF-3]

Pastoral Care, Part 3, 20

"[L]et them hear what is written, 'Give to every man that asketh of thee'. Lest they should give something, however little to those on whom they ought to bestow nothing at all, **let them hear what is written**. 'Give to the good man, and receive not a sinner: do well to him that is lowly, and give not to the ungodly'. **And again**, 'Set out thy bread and wine on the burial of the just, but eat and drink not thereof with sinners' ."

Luke 6:30, Sirach 12:4, Tobit 4:17

"… audiant quod scriptum est: Omni pententi te tribue.' Ne saltem aliquid praebeant, quibus omnino conferre nil debent, audiant quod scriptum est: 'Da bono, et non receperis peccatorem; benefac humili, et non dederis impio.' Et rursum: 'Panem tuum et vinum super sepulturam justi constitue, et noli ex eo manducare et bibere cum peccatoribus.'"

Luke 6.30; Sirach 12.4; Tobit 4.17

[6CF-4]

Pastoral Care, Book 3, 30 (p. 110)

Hence again it is written, Repeat not a word in thy prayer (Sirach 7:14). For to repeat a word in prayer is, after bewailing, to commit what again requires bewailing. Hence it is said through Isaiah, Wash you, be ye clean (Isai. i. 16). For he neglects being clean after washing, whosoever after tears keeps not innocency of life. And they therefore are washed, but are in no wise clean, who cease not to bewail the things they have committed, but commit again things to be bewailed. **Hence through a certain wise man it is said**, He that is baptized from the touch of a dead body and toucheth it again, what availeth his washing (Sirach 34:30)? For indeed he is baptized from the touch of a dead body who is cleansed from sin by weeping: but he touches a dead body after his baptism, who after tears repeats his sin.

"Hinc rursum scriptum est: 'Ne iteres verbum in oratione tua.' … quotes Isaiah 1.16)…Hinc per quemdam sapientem dicitur: Qui baptizatur a mortuo, et iterum tangit illum, quid proficit lavatio ejus?
Sirach 7.15; Sirach 34.30

[6CF-5]

Pastoral Care,3, 10

"For of him **it is written**, But by envy of the devil death entered into the world'"
Wisdom 2:24

[6CF-6]

Pastoral Care, Book 3, 15 [same paragraph] [p. 75]

To such, under the guise of a learner, **it is well said in Solomon**, My son, do nothing without counsel, and after it is done thou shalt not repent (Sirach 32:24). And again, Let thine eyelids go before thy steps (Prov. iv. 25). For indeed our eyelids go before our steps, when right counsels prevent our doings

"Quibus sub auditoris specie recte apud Salomonem dicitur: Fili, sine concilio nihil facias, et post factum onn poenitebis.' Et rursum: Palbebrae tuae precedant gressus tuos.'"
Sirach 32.24; Prov. 4.25

[6CF-7]

Pastoral Care, Book 3.chapter 11

Let the insincere hear what is written, He that walketh in simplicity walketh surely (Prov. x. 9). For indeed simplicity of conduct is an assurance of great security. Let them heat what is said by the mouth of the wise man, The holy spirit of discipline will flee deceit (Wisd. i. 5**). Let them hear what is again affirmed by the witness of Scripture, His communing is with the simple** (Prov. iii. 32). For God's communing is His revealing of secrets to human minds by the illumination of His presence.

“Audiant impuri quod scriptum est: Qui ambulat simpliciter, ambuial confidenter.’ Fiducia quippe magnae securitatis est simplicitas actionis. Audiant quod sapientis ore dicitur: [quotes Wisdom 1.5]. **Audient quod Scriptura rursum teste perbibetur:** [quotes proverbs 3.32].
Wisdom 1.5

[6CF-8]
Pastoral Care, Book ?, chapter 6 [p.99]
“Aquae in Scriptura sacra aliquando Spiritum sanctum, aliquando scientiam sacram, aliquando scientiam pravam, aliquando tribalationem, aliquando defluentes populos, al quando mentes fidem sequentium, designare solent. Per aquam quippe sancti Spiritus infusio designatur, sicut in Evangelio dicitur: [quotes John 7.38]. Ubi evangelista secutus adjunxit: Hoc autem dixit de Spiritu, quem accepturi erant credentes in eum.**’ Rursum per aquam sacra scientia designatur sicut dicitur:** [quotes Sirach 15.5]. Per aquam quoque prava scientia appellari solet sicut apud Salomonem mulier, quae typum haeresos tenet, callidis suasionibus blanditur dicens: Aquae furtivae dulciores sunt.” [Proverb 9.17].

[6CF-9]
Moral Treaties 19.21
“We shall not act rashly, if we accept a testimony of books, which, although not canonical, have been published for the edification of the Church.”

[6CF-10]
Commentary of Job; Book 1, 36
Whoever seeks the eternal home lives in simplicity and rectitude: simple in deeds, upright in faith, sincere in good works accomplished here below, righteous in lofty things thought and felt within. There are those who are devious in their good deeds, when they seek from them not inner satisfaction but public approval. **Of them it was well said through a certain wise man**: "Woe to the sinner walking the earth by a double path." The sinner walks the earth by a double path when his deeds are God's but his thoughts are the world's. So it is well said: (Sirach 2.14)

[6CF-11]
Commentary on Job; Book 1.55
Good things are done in vain if they are laid aside before the end of the day, just as it is vain for the runner to fly swiftly but fall aside before he reaches the finish line. This is what is said of the reprobate: "Woe to those who have lost their substance."
Sirach 2.16.

[6CF-12]
Commentary on Job; Book 2.20
What does it mean that Satan went out of the Lord's presence? How can he go away from the one who is everywhere? Indeed it says, "I fill heaven and earth." And his wisdom says, "I have gone all around the orb of heaven alone." And thus it is said of his spirit, "The spirit of the Lord fills the earth." And thus the Lord says again, "Heaven is my seat, but the earth is my footstool." And again: "He measures the heaven with his palm and he holds the whole earth in his fist." He is within the seat over which he presides, and above it. He 'measures heaven with his palm and holds the earth in his fist' to show that he is all outside and all around all the things he has created (for whatever is held must be held by someone outside).
Wisdom 1.7

[6CF-13]
Commentary on Job, Book 3.13
From the wife's words of wicked persuasion, we should be alert to see that the ancient adversary attempts to sway our state of mind not only by his own actions but even by using the people who are closest to us. When he cannot overwhelm our heart by his own arguments, he creeps up on his goal through the words of those who are close to us. **Hence it is written:** "Beware of your sons and watch out for your servants." Hence it is said through the prophet: "Let each one protect himself against his neighbor and place not his trust in all his brothers." Hence again it is written: "A man's servants are his enemies." The enemy is clever,

and when he sees himself driven away from the hearts of the good, he seeks out those whom they love greatly, and he offers blandishments in the words of the very people who are loved more than others. Thus while the power of love penetrates to the heart, the sword of his arguments readily breaks through to the innermost defenses of rectitude. So therefore it is after the loss of his wealth, after the funerals of his children, after the wounds and rendings of his body, that the ancient enemy incites the wife to speak.
Sirach 32.26

[6CF-14]
Commentary on Job, Book 3.26
The Mediator paid the penalty for that pride though free of guilt himself. **Thus a certain wise man says to the Father**, "Since you are just, you arrange all things justly. You also condemn the one who ought not be punished."
Wisdom 12.15

[**6CF-15]**
Commentary on Job, Book 4.39
And surely when sin is defended, it is doubled. **Against this it was rightly said through a certain man**, "Have you sinned? Do not add to it again." We add sin to sin when we defend the things we have done wrong, and we do not leave a night solitary by itself when we add the crime of defending our iniquity to the darkness of the original guilt.
Sirach 21.1

[6CF-16]
Commentary on Job, Book 4.42
So the people who curse this night are the ones who are ready to wake Leviathan. They judge themselves severely and rise to fight against sin, and they are not afraid to waken the ancient adversary and face his temptations**. It is written,** "My son, entering the Lord's service, stand fast in justice and in awe and prepare your soul to face temptation." Whoever leaps to gird himself to serve the Lord is preparing to do battle against the ancient adversary, to bear the blows of battle as a free man against the tyrant he had once served quietly in captivity. But because the mind girds itself against the enemy, subduing some vices and struggling with others, sometimes some less harmful fault is allowed to remain.
Sirach 2.1

[6CF-17]
Commentary on Job, Book 4.61
Who is he calling princes if not the leaders of the holy church, whom divine providence supplies without interruption to take the place of preachers gone before? The psalmist speaks of them to the church: "In place of your fathers there are born to you sons: you shall establish them as princes over all the earth." But what does he mean by gold, if not wisdom**? Of this it is said through Solomon**, "A desirable treasure lies in the mouth of the wise man." (For he sees wisdom as gold when he calls it a treasure.) Wisdom is rightly called gold because just as temporal goods are purchased with gold, so eternal goods are purchased with wisdom. If gold were not wisdom, it would not have been said to the church of Laodicea by the angel, "I exhort you to buy from me fired gold." We buy gold when we offer our obedience in order to receive wisdom. A wise man shrewdly urges us to make this contract when he says, "You have desired wisdom. Keep his commandments and the Lord offers it to you."
Sirach 1.33

[7CF-18]
Commentary on Job, Book 4.68
Although no tumult of fleshly desires possesses the just, the annoyances that come of the flesh's corruption still bind them with harsh chains while they are in this life: **for it is written**, "The body which is corrupted grieves the spirit and the earthly dwelling place depresses the senses that think on many things." To the extent that they are yet mortal, they are weighed down with the weight of corruption and are bound and tied to its annoyances, because they have not yet risen with the freedom of uncorruptible life. Some trouble they feel in the mind, some in the body, and daily they sweat out an inner combat against themselves.

Wisdom 9.15

[6CF-19]

Commentary on Job, Book 5.12

There is another way in which our path is hidden. Sometimes we do not know whether the things we believe we are doing well will find favor in the judgment of the strict judge. For often, as we said some time ago, our works are a cause of damnation even as we think them advances on the path of virtue. Often what we believe will placate the judge only stirs him from peace to rage, as Solomon attests: "There is a path that seems right to men; but the end of that path leads to death. So holy men, when they vanquish evil, are fearful even for their own good deeds, lest while they seek to do good they might be led astray by their own image of what they have done, lest some foul plague of decay might lurk beneath the appearance of a fair color. For they know that they are weighed down yet with corruption and cannot make fine distinctions of goodness. When they bring to mind the standards of the last judgment, they fear sometimes for those things in themselves which they had thought well of. They long for inner things with the whole mind, but still fear for the uncertain value of their deeds and do not know where they are heading. So it is well said first, "Why is light given to a wretch?" and added "To a man whose path is hidden from him." This is as if to say, 'Why does the man who does not know how the judge will evaluate the path of his life receive the successes of this life?" And it then adds fittingly, "And God has surrounded him with darkness." For man is surrounded by darkness because, though he burn with desire for heaven, he is ignorant of his own inner disposition. He fears greatly that something may count against him at the judgment, something that now lies hidden in the fervor of his desire for the good. Man is surrounded with darkness because he is pressed down by the fog of his own ignorance. Or is he not surrounded by darkness if he often forgets the past, barely knows the present, and has not yet found the future? A wise man saw himself surrounded by darkness when he said, "What we can see, we discover with difficulty; and who shall find out what is in heaven?" The prophet also saw himself surrounded by darkness when he was unable to penetrate the inmost reaches of inward governance, saying, "He has made darkness his hiding place." For our creator, because he has taken the light of seeing him away from us, cast down in this exile, has hidden himself from our eyes as if in a hiding place of darkness.

Wisdom 9.16

[6CF-20]

Commentary on Job, Book 5.34

Whether heretics (whom we have said the friends of Job stand for) or any wicked men make unrestrained rebukes, their exhortations are just as reprehensible. He says, "What innocent man ever perished, or when were the righteous ever destroyed?" But often here the innocent perish and the righteous are wiped out completely; but as they perish, they are preserved to share in eternal glory. For if no innocent man ever perished, the prophet would not have said, "The just man perished and there is no one who thinks twice about it." **If God in his providence did not snatch away the righteous, Wisdom would never have said of the just man,** "He is snatched away lest malice should taint his understanding." If no punishment ever struck the just, Peter would not have proclaimed, "It is time for judgment to begin with the house of God." It is the truly righteous who, out of love for the home above, are ready to face all the adversities of this life. Whoever fears to suffer adversity here for the sake of the good that is eternal is not really righteous.

Wisdom 4.11

[6CF-21]

Commentary on Job, Book 5.35

So how do those who are allowed to continue here for a longer time, and more happily, than the just, perish at a breath from God? Of them it is said again through the psalmist, "They are not among the labors of men and they are not punished with men." So Jeremiah says, "Wherefore does the way of the impious prosper?" **Because, as it is written:** "The Lord is patient in repaying:" often he tolerates for a long time those whom he damns forever, but sometimes he strikes hastily, when he hurries to console the weakness of the innocent.

Sirach 5.4

[6CF-22]

Commentary on Job, Book 5.58
The spirit passes by in our presence when we come to know what is invisible yet still see these things not solidly, but just at a glance. Nor does the mind stay fixed in the sweetness of inner contemplation for a long time, because it is driven back by the magnitude of that light and comes to itself. When it tastes the sweetness within, it burns with love and it struggles to go above itself, but it breaks and falls back to the darkness of its weakness. As it goes on, full of great virtue, it sees that it cannot see what it loves ardently, though it would not love so ardently if it did not see just a little. So the spirit does not stand still but passes by, because our contemplation opens a line to the light above for our eagerness and just as quickly hides it from our weakness. However much progress virtue makes in this life, it still feels the sting of its own corruption: "For the corruptible body weighs down the spirit; our earthly dwelling is a burden on the mind thinking of many things." It is rightly added, "The hair of my flesh stood on end."
Wisdom 9.15

[6CF-23]
Commentary on Job, Book 5.64
The son is the image of the father, as Moses indicates of the creation of mankind, saying, "God made man in the image of God." **And a certain wise man said in the name of wisdom about the same Son:** "He is the shining of the eternal light." And Paul says, "For he is the splendor of his glory and the form of his substance." Thus when eternity is seen, insofar as our weakness allows the possibility, his image is presented to the eyes of our mind. When we are truly moving towards the Father, we see him through his image, that is, through the Son, and through the image that is born of him without beginning, we try to see in some way the one who neither begins nor ends. So the same Truth says in the gospel, "No man comes to the father, except through me."
Wisdom 7.26

[6CF-24]
Commentary on Job, Book 5.78
This judgment would be true if it had not been directed against a man of such long-suffering. Let us weigh what is said (though it be rejected in consideration of the virtue of the one who heard the sentence) to show how right the sentiment is if it had not been directed against blessed Job; **for it is written**, "But you, Lord, judge in tranquility." We must take pains to recognize that whenever we restrain the turbulent movements of the soul with gentleness, we are attempting to restore the likeness of our creator in us. When rage batters the tranquility of the mind, it leaves it troubled and battered and torn, at odds with itself, bereft of the strength of the likeness impressed upon it within. We should weigh carefully then the great fault of anger, through which, as gentleness is lost, the likeness we bear to the image from above is spoiled. Wisdom is lost through anger,so that we no longer know what is to be done in what order, as is written: "Anger rests in the bosom of the fool." When we stir up the mind and confuse it, we take away the light of understanding. Life is lost through anger, even if wisdom might seem to be kept, as is written, "Anger destroys even the prudent." When the mind is confused it cannot bring wisdom to life, even if prudence has managed some understanding.
Wisdom 12.18

[6CF-25]
Commentary on Job, Book 5.85
But in this we must realize that, though every sin that is committed spreads abroad in the human heart the poison of the ancient enemy, in this crime particularly, the serpent draws on everything inside him and brings forth the plague of malice to impose on another**. It is written of him then**, Death came into the world through the devil's envy."
Wisdom 2.24

[6CF-26]
Comm. On Job, 18,40 (Chapter 26)
“Bene autem subditur: Et auro locus est in quo conflatur. **Ac si aperte dicat**: Vera fidelium sapientia, cui universalis Ecclesia locus est, tribulationem vobis persequentibus patitur, sed a cunctis peccatorum

sordibus persecutionis vestrae igne purgatur. Unde scriptum est: In igne probaur aurum et argentum, homines vero receptibilies in camino humiliationis."
Sirach 2.5

[6CF-27]
Comm on Job, 35, 55
[Quotes John 18.55]… Ille dicit [quotes Ezech 29.9]… iste dicit: (quotes John 5:30) et rursum: [quotes John 14.10] Ille regna omnia ostenden dicit: [quotes Luke 4.6]; iste dicit: [quotes Matthew 20.23] Ille dicit: [Genesis 3.5]; iste dicit [Act 1.7]. Ille ut voluntas divina despici, et ut posit propria suaderi, dicit: [quotes Genesis 3.1] Et paulo post: [ibide 5]; iste dicit: [quotes John 5.39]. **Ille per membra sua loquitur, dicens**: 'Nullum pratum sit quod non pertranscat luxuria nostra; coronemus nos rosis antequam marcescant, ubique relinquamus signa laetitiae nostrae.'"
[Wisdom 2.8]; iste membris suis praenuntiat, dicens: [quotes John 16.20].
Wisdom 2.8

[6CF-28]
Comm on Job, 53
"Rursum, quia alitre tentari praelatos, atque aliter subditos praefati sumus**, audiant illi quod per puemdam sapientem dicitur:** 'Ducem te constituerunt? Noli extolli, sed eesto in illis quasi unus ex eis.' Audiant isti: [quotes Hebrew 13.17].
Sirach 32.1

[6CF-29]
Comm on Job, 34, 25 [chapter 14]
"In Scriptura enim sacra cum figurate sol ponitur, aliquando Dominus, aliquando persecutioo, aliquando de re qualibet manifestae visionis ostensio, aliquando autem intelligentia sapientium designatur. Per solem quippe Dominus figuratur, sicut Sapientiae libro perbibetur, quod omnes impii in extremi die judicii cognita sua damnatione dicturi sunt: 'Erravimus a via veritatis, et lumen justitae non luxit nobis, et sol non est ortus nobis.'"
Wisdom 5.6

[6CF-30]
Comm on Job 34.25 [chapter 14, below]
"Quia sole acumen sapientiae designatur, per comparationem quoque a **Solomone dicitur**: 'Sapiens ut sol permanet, stultus ut luna mulatur.'"
Sirach 27.12

[6CF-31]
Comm on Job 33, 55
"De hac unitate reproborum **per Sapientem dicitur**: "Stuppa collecta synagoga peccantium.'" De hac Nahum propheta ait: [quotes Nahum 1.10].
Sirach 21.10

[6CF-32]
Comm on Job, ?, 36
"Unde bene per quemdam sapientem dicitur: Vae peccatori terram ingredienti duabus viis.'"
Sirach 2.14

[6CF-33]
Comm on Job, 2.55 [Chapter 37]
"Hinc est enim puod de reprobis dicitur: 'vae his qui perdiderunt sustinentiam.' Hinc electis suis Veritas dicit: 'Vos estis qui permansistis mecum in tentationibus meis [quotes Luke 22.28]'"
Sirach 2.16

[6CF-34]
Comm on Job 2.20
"Hinc namque ait: [quotes Jer. 23.24]. **Hinc est, quod Sapientia illius dicit:** Gyrum coeli cirvuivi sola [Sirach 24.8]. Hic de ejus Spiritu scriptum est: 'Spiritus Domini implevit orbem terrarum [Wisdom 1.7]. Hinc est quod Dominus iterum dicit: [quotes Isaiah 64.1]

[6CF-35]
Comm on Job 3.13
"**Hinc enim scriptum est**: 'A filiis tuis cave, et a domesticis tuis attende [Sirach 32.26]. Hinc per prophetam dicitur: [quotes Jer. 9.4]. Hinc rursum scriptum est: iminici hominis domestici ejus [Matthew 10.36].'"
Sirach 32.26

[6CF-36]
Comm. On Job 3.26
"**Hinc est quod Patri quidam sapiens diciti**: Cum sis justus, juste omniadisponis, eum quoque qui non debet puniri condemnas."
Wisdom 12.15

[6CF-37]
Comm On Job 4.61
"**Ad quem videlicet nos contractum bene quidam sapiens excitat, dicens**: Concupisti sapientiam? Servi mandata, et Dominus praebebit illam tibi."
Sirach 1.35

[6CF-38]
Comm. On Job 4.68
"**Scriptum quippe est**: Corpus quod corrumpitur, aggravat animam, et deprimit terrena inhabitatio sensum multa cogitantem.'"
Wisdom 9.15

[6CF-39]
Comm on Job 5.12
"Tenebris se circumdatum quidam sapiens viderat, cum dicebat: quae in prospectu sunt, invenimus cum labore; et quae in caelis sunt, quis investigabit?'"
Wisdom 9.16

[6CF-40]
Comm on Job 5.34
"Propheta non diceret: 'Justus peviit, et nemo est qui recogitet [Isaiah 57.1].' Se rectos Deus providendo non raperet, nequaquam **de justo Sapientia dixisset**: Raptus est, ne n alitia mutaret intellectum ejus."
Wisdom 4.11

[6CF-41]
Comm on Job 5.58
"Et quia in hac vita quantalibet virtate quis profecerit, adhuc tamen corruptionis suae stimulum sentit: Corpus quippe, quod corrumpitur, aggravat animam, et deprimit terrena inhabitatio sensum multa cogitantem.'"
Wisdom 9.15

[6CF-42]
Comm on Job 5.78

“Sed nos pensemus quod dicitur, quamvis ab auditoris sui virtute relidatur, ut ostendamus quam rectum est quod promitur, si non in beatum Job injuste promeretur, **cum scriptum sit**, Tu autem, Domine, cum tranquillitte judicas.’”
Wisdom 12.18.

[6CF-43]
Comm on Job 5, 85
“**De quo nimirum scriptum est**: “invidia diaboli mors intravit in orbem terrarum.’”
Wisdom 2.24

[6CF-44]
Comm. In Job 6.14
“In quibus nimirum cunctis patenter aspicitur hoc, quod **quidam sapiens de Domino testatur, dicens:** Et pugnabit cum eo orbis terrarum contra insensatos.’”
Wisdom 5.21

[6CF-45]
Comm on Job 6.22
“Unde per quemdam sapientem de mannae dulcedine dicitur: “paratum panem de caelo praestitisti illis sine labore, amne delectamentum in se habetem, atque omnis saporis suavitatem.’”
Wisdom 24.20

[6CF-46]
Comm on Job 6.24
“**Hinc quidam sapiens dicit:** Quod tibi non vis fieri, alteri ne faceris.’ Hinc in Evangelio Dominus dicit: [quotes Matthew 7.12].”
Tobit 4.16

[6CF-47]
Comm on Job 7.29
“**unde bene quidam sapiens dicit:** ‘Non agnoscitur in bonis amicus, et non absconditur in malis inimicus.’”
Sirach 22.8

[6CF-48]
Comm on Job 8, 31
“Nunc enim peccator quisque Deum non metuit et vivit, blasphemat et proficit, quia scilicet misericors creator, quem exspectando vult corrigere, aspiciendo non vult punire, sicut scriptum est: ‘Dissimulans peccata hominum propter poenitentiam.’”
Wisdom 11.24

[6CF-49]
Comm on Job 8.40
“Perfecte cupiunt carnis stimulum subdere, nihil in cogitatione illicitum de ejus jam corruptione tolerare**; sed quia scriptum est**: Corpus quod corrumpitur aggravat animam, et deprimit terrena inhabitantio sensum multa cogitantem.’”
Wisdom 9.15

[6CF-50]
Comm on Job 8.50
“…gustu incircumscripti luminis pascitur, et ultra se evecta ad semetipsam relabi dedignatur; sed quia adhuc corpus quod corrumpitur aggravat animam.’”
Wisdom 9.15

[6CF-51]
Comm on Job 8.76
"Saepe in sacro aloquio Dominus solis appellatione figuratur, sicut per prophetam dicitur: 'Vobis autem qui timetis nomen Domini, orietur sol justitiae.'" Et sicut repulsi in judicio impii dicere Sapientiae libro describuntur: Erravimus a via veritatis, et lumen justitae non luxit nobis, et sol non est ortus nobis.'"
Mal. 4.2; Wisdom 5.6

[6CF-52]
Comm on Job 8.88
" De hoc risu discipulis Veritas dicit: Mundus gaudebit, vos autem contristabimini; sed tristitia vestra vertetur in gaudium [John 16.20]. Et rursum: Videbo vos, et gaudebit cor vestrum, et gaudium vestrum nemo auferet a vobis [John 16.22]. **De hoc risu sanctae Ecclesiae Salomon ait**: 'Ridebit in die novissimo [Prov. 31.25**]. De hoc iterum dicitur:** Timenti Dominum, bene erit in extremis [Sirach 1.13].

[6CF-53]
Comm on Job 9.89
"Unde et sermo veritatis adversarius vocatur, cum Mediatoris voce per Evangelium dicitur: Esto consentiens adversario tuo cito, dum es cum illo in via [Matt. 5.25]. Atque de hoc eodem Redemptore reporbi persequentes dicunt: Contrarius est operibus nostris [Wisdom 2.12]"

[6CF-54]
Comm on Job, 9.92
"**Hinc namque per Salomonem dicitur**: Si annis multi vixerit homo, et in his omnibus laetatus fuerit, meminisse debet tenebrosi temporis et dierum multorum; qui cum venerit, vanitatis arguentur praeterita.' [Eccle. 11.8]. Hinc rursum scriptum est: In omnibus operibus tuis memorare novissima tua, et in aeternum non peccabis.
Wisdom 7.40

[6CF-55]
Comm on Job 9.98
"**Hinc quippe scriptum est:** 'Potentes potenter tormenta patientur, et fortioribus fortior instat cruciatio.'
Wisdom 6.7

[6CF-56]
Comm on Job 10.8
"Proximi autem dilectio ad duo praecepta derivatur, **cum et per quemdam justum dicitur**: Quod ab alio tbi odis fieri, vide ne tu alteri facias [Tobit 4.16]. Et per semet ipsam Veritas decit: [Quotes Matthew 7.12].

[6CF-57]
Common on Job, 10.28
"Solerter quippe debemus meminisse quod dicitur, 'Ne iteres verbum in oratione tua.'"
Sirach 7.15

[6CF-58]
Comm on Job, 10.35
"Hinc namque scriptum est: Timenti deum bene erit in extremis [Sirach 1.13]. Hinc per Psalmistam dicitur: 'Cum dederit dilectis suis somnum, haec est haereditas Domini [Ps. 124.2].

[**6CF-59]**
Comm on Job, 11.68
"Unde recte quoque **de illo scriptum est**: Quia secutus est umbram."
Sirach 34 quoted after Matthew 24.12

[6CF-60]

Comm on Job 12.6
"Juxta Sapientiae etenim vocem: Visi sunt oculis insipientium mori, et aestimata est afffictio exitus illorum."
Wisdom 3.2

[**6CF-61]**
Comm on Job 12.14
"Unde ei dicitur: 'Tu autem dominator virtutis cum tranquillitate judicas, et cum magna reverentia disponis nos."
Wisdom 12.18

[6CF-62]
Comm on Job 12,46
"Unde scriptum est:"
Wisdom 17.10

[6CF-63]
Comm on Job 13.48
" Unde fit ut et in luce nox in suspicione sit, et in nocte lux in praesumptione, **sicut scriptum est:** In die bonorum ne immemor sis bonorum.'"
Sirach 11.27

[6CF-64]
Comm on Job 14.19
"Si igitur peccatum mors, onn incongrue primogenita mors superbia valet intelligi, **quia scriptum est**: Initium omnis peccati superbia.'"
Sirach 10.15

[6CF-65]
Comm on Job, 15.5
"Gaudia etenim vitae praesentis, quae injusti aestimant magna bona, justi stecora deputant. **Unde scriptum est:** De stercore bonum lapidatus est piger.' Is ergo qui Deum sequi noluerit, ab amore aeternae vitae pigrescit.'"
Sirach 22.2

[6CF-66]
Comm on Job, 33, 23
"Hinc enim per quemdam sapientem dicitur: 'Ne dixeris, Miserationes Domini multae sunt, peccatorum meorum non memorabitur [Sirach 5.6]. Pietatem namque ejus protinus, et justitiam subdit, dicens: Misericordia enim et ira ab illo [Sirach 5.7]. Divina itaque clementia maxillam Behomoth istius perforans, ubique humano generi et misericorditer et potenter occurrit, quia nec libero admonitionem praecavendi tacuit, nec capto remedium fugiendi subtraxit. Ad hoc quippe in Scriptura sacra virorum talium, id est David et Petri, peccata sunt indita, ut cautela minorum sit ruina majorum."

[6CF-67]
Comm on Job 33, 7
"[after quoting Matthew 11.7] ut videlicet subintelligatur non, Joannes quippe arundo vento agitata non erat, quia ejus mentem Spiritu sancto solidam per diversas partes nullus linguarum flatus inclinabat. Rursum per calamum vel arundinem nitor gloriae temporalis exprimitur, **sicut de justis per Sapientiam dicitur**: 'Fulgebunt justi, et tanquam scintillae in erundineto discurrent.'"
Wisdom 3.7

[6CF-68]
Comm on Job 32,19

"Quia multi fenum, sunt, et electos se ex humana aestimatione suspicantur, **bene per Salomonem dicitur**: Vidi impios sepultos, qui etiam dum adhuc viverent, in loco sancto erant, et laudabantur in civitate quasi justorum operum.' [Ecclesiasties 8.10]. Quia multi fenum sunt, sed tamen sanctitatis favore vallantur**, bene quidam sapiens indicat, dicens:** Transi, hospes, et orna mensam. [Sirach 29.33]

[6CF-69]
Comm on Job 32.7
"Impiorum vero locus ipsa superbia est, quia cum scriptum sit: initium omnis peccati superbia…"
Sirach 10.15

[6CF-70]
Comm on Job 32.9
"Hinc de illo per Jacobum dicitur: [quotes James 1.17]. **Hinc rursum scriptum est**: "Tu autem, Domine, cum tranquillitate,judicos [Wisdom 12.18]. Hinc propheta ait: [Jerm. 25.38]

[6CF-71]
Comm on Job 31.87
"Radix quippe cuncti mali superbia est, de qua, **Scriptura attestante**, dicitur: initium omnis peccati est superbia."
[Sirach 10.15]

[6CF-72]
Comm on Job 30.74
"Hi ergo Christo duce ad bellum procedunt, qui hoc quod ore annuntiant opere ostendunt, qui fluenta doctrinae spiritualiter hauriunt, nec tamen in pravis operibus inflectuntur carnaliter, quia sicut scriptum est: Non est speciosa laus in ore peccatoris."
[Sirach 15.9]

[6CF-73]
Comm on Job, 27, 53
"Unde bene per quemdam sapientem dicitur: Sicut glacies in sereno, sic resolventur peccata tau."
Sirach 3.17

[6CF-74]
Comm on Job, 27,48
"Unde et bene per quemdam sapientem dicitur: Cum sit timida nequitia, dat testmonium condemnationi."
Wisdom 17.10

[6CF-75]
Comm on Job 27.45
"… **quia scriptum est**: 'Corpus quod corrumpitur aggravat animam, et deprimit terrena habitatio sensum multa cogitantem."
Sirach 9.15

[6CF-76]
Comm on Job 26, 27
"**Illis per sacra eloquia dicitur**: Nolite fieri sicut equus et nulus, quibus non est intellectus [Ps. 31.9]; istorum superbus labor increpatur, dum dicitur: Altiora te ne quaesieris, et fortiora et ne scrutatus fueris [Sirach 3.22]. Illis dicitur: [Col. 3.5]; istis dicitur: [quotes Col 2.8].

[6CF-77]
Comm on Job 34.17
"**Unde et in libro Sapientiae scriptum est**: Per magnitudinem enim craeturae et speciem potest intelligibiliter creator videri.'"

Wisdom 13.5

[6CF-78]
Comm on Job 34.17 [same paragraph]
"**Hinc enim de sapientia scriptum est:** In viis ostendit se illis hilariter, et omni providentia occurrit illis."
Wisdom 6.17

[6CF-79]
Comm on Job 34.6
"**Cui per quemdam sapientem dicitur:** 'Ne dicas, peccavi, et quid accidit mihi triste?'"
Sirach 5.4

[6CF-80]
Comm on Job 24.52
"**Contra hunc tumorem per Ecclesiasticum librum dicitur**: Ducem te constituerunt; noli extolli, sed esto in illis quasi unus ex illis.' Hunc tumorem Dominus per prophetam in pastoribus increpans ait: 'Vos autem cum austeritate imperabatis eis, et cum potentia.'"
Sirach 32.1, Ezech. 34.4

[6CF-81]
Comm on Job 24.54
"Recte vero de adventu districti judicis **per Sapientiae librum dicitur**: Horrende et cito apparebit, quoniam judicium durissimum his qui praesunt fiet.'"
Wisdom 6.6

[6CF-82]
Comm. On Job 24.49
"Propter hunc pulverem, ad cujus memoriam qui semetipsos considerant revocantur, per Sapientiam dicitur: Justi fulgebunt, et sicut scintillae in arundineto discurrrent.'"
Wisdom 3.7

[6CF-83]
Comm on Job. 21.27
"Ne ergo securitas negligentiam generet, **scriptum est:** Fili, accedens ad servitutem Dei, sta in justitia et timore, et praepara animam tuam ad tentationem."
Sirach 2.1

[6CF-84]
Comm on Job 23, 52
"Hinc de eis per Sapientiam dicitur: Deus tentavit illos, et invenit illos dignos se.'"
Wisdom 3.5

[6CF-85]
Comm on Job 23.44
"Quid enim homo de seipso nisi peccatum fecit**? Et scriptum est:** 'Inititum omnis peccati superbia.'"
Sirach 10.15

[6CF-86]
Comm on Job 23.31
"Unde bene quidam sapiens dixit: Mihi autem det Deus haec dicere ex sententia.'"
Wisdom 7.15

[6CF-87]
Comm on Job 22, 7

“Et nisi quid simile aurum cum sapientia haberet, quidam sapiens minime dixisset: Sapientia absconsa, et thesaurus invisus, quae utilitas in utriusque?’”
Sirach 20.32; 41.17

[6CF-88]
Comm on Job 21.29
“Quibus bene per Ecclesiasticum librum dicitur: Omni dato non des tristitiam verbi mali.’”
Sirach 18.16

[6CF-89]
Comm on Job 20.56
“**Scriptum quippe est**: ‘Timenti Deum bene erit in extremis.’”
Sirach 1.13,19

[5CF-99]
Comm on Job 20, 51
“**Et cum rursum scriptum sit:** Quis speravit in Domino, et confusus est; permansit in mandatis ejus, et derelicius est? Et quis invocavit illum, et despexit eum?’”
Sirach 2.11,12

[6CF-100]
Comm on Job 20.51 [same paragraph]
Sanctos etenim suos Dominus venidendo adjuvat, relinquendo probat; donis firmat, tribulationibus tentat. Unde recte quoque per quemdam sapientem dicitur: Im primis elgit eum, tum, et excruciabit illum in tribulatione doctrinae suae, conec tentet illum in cogitationibus illius.’”
Sirach 4.18

[6CF-101]
Comm on Job 20.8
“**Meminerunt rursum quod scriptum est:** Corpus quod corrumpitur aggravat animam, et deprimit terrena inhabitatio sensum multa cogitantem.’”
Wisdom 9.15

[6CF-102]
Comm on Job 19.46
“Ecce per angelos ad cognoscenda mala descendit, moxque facinorosos percutit; atque ille patiens, ille mitis, **ille de quo scriptum est:** Tu autem Domine, cum tranquillitate judicas’ ille de quo scriptum est rursum: Dominus patiens est redditor.’”
Sirach 5.4

[6CF-103]
Comm on Job 19.38
“**Unde scriptum est**: ‘Miserere animae tuae placens Deo.’”
Sirach 30.24

[6CF-104]
Comm on Job 19.38 [same paragraph]
“**unde per quemdam sapientem dicitur:** Qui sibi nequam est, qui bonus erit?’”
Sirach 14.5

[6CF-105]
Comm on Job 19.34

“**De qua re non inordinate agimus, si ex libris, licet non canonis, sed tamen ad aedificationem Ecclesiae editis, testimonium proferamus**. Eleazar namque in praelio elephantem feriens stravit, sed sub ipso quem exstinxit occubuit.”
1 Macc. 6.46

[6CF-106]
Comm on Job 19.26*
“Senes vero non eos Scriptura sacra vocare consuevit, qui sola quantitate tempporum, sed morum grandaevitate maturi sunt. Unde per quemdam sapientem dicitur: Senectus enim venerabilis est, non diuturna, negue numero annorum computata,. Cani autem sunt sensus hominis, et aetas senectutis vita immaculata.’”
Wisdom 4.8

[6CF-107]
Comm on Job 18.68
“**unde et alias dicitur**: ‘Sapientiam scribe in tempore otii, et qui minoratur actu, ipse percipiet eam.**’ Et rursum**: ‘Vacate et videte, quoniam ego sum Deus.’”
Sirach 38.25; Ps. 55.11

[6CF-108]
Comm on Job 18.29
“Aperit oculos suos, et pietatis fructum non invenit, quos hic clausos tenuit cum invenit. Tarde quoque illi oculos aperiunt, qui teste Sapientia, damnationis suae tempore dicturi referuntur: quid nobis profuit superbia, divitiarum jactantia quid contulit nobis? Transierunt omnia illa tanquam umbra, et tanquam nuntius percurens.’”
Wisdom 5.8

[6CF-109]
Common on Job 18, 2
“Neque enim fas est credere quod in affitione poenarum musieis uteretur, cum per Scripturam suam veritas dicat: Musica in luctu importuna narratio est.’ Nominata ergo parabola, ecce textu ipso loquente jam discimus, ne justa textum tantummodo ejus verba pensemus. Ad eam itaque similitudinem cuncta tradenda sunt qua figurate Ecclesia designatur. Et in ipso quidem locutionis exordio dicta aperte prolata sunt, sed subjunctis obscurioribus implicantur. Nam plana, ut solet, locutione inchoat, sed verba sau per systicos sensus gravida narratione comsumat. Itaque ait:”
Sirach 22.6

[6CF-110]
Comm on Job 18,5
“**Sed quia scriptum est**: Os quod menititur, occidit animam.’ Et: Perdes omnes qui loquuntur mendacium’…
Wisdom 1.11; Ps. 5.7

[6CF-111]
Comm on Job 17.39
“Super quo recte expandi nebula dicitur, quia sicut est illa coelestis regni gloria non videtur. Nam corpus quod corrumpitur, aggravat animam, et deprimit terrena inhabitatio sensum multa cogitantem.’”
Wisdom 9.15

[6CF-112]
Commentary on Psalms,19 [595]
“Verum quia ad haec omnia idonei esse non possumus, nisi hoc a largitore omnis gratiae percipiamus, **exclamandum est nobis cum propheta**: ‘Domine, labia mea aperies, et os meum annuntiabit laudem tuam. Non est specisa laus in ore peccatoris.’”

Sirach 15.9

[6CF-113]
Commentary on Psalms 20 [595]
"**De talibus scriptum est**: Qui baptizaur a mortuo, et iterum tangit eum, quid prodest lavatio ejus?'"
Sirach 34.30

[6CF-114]
Commentary on Psalms [Ps. 7], 4
"**Unde et scriptum est**: Sentite de Domino in bonitatre, et in simplicitate cordis quaerite illum.'"
Wisdom 1.1

[6CF-115]
Commentary on Psalms [Ps. 7],4
"Et Salomon ait: Spiritus sanctus disciplinae effugiet fictum, et auferet se a cogitationibus quae sunt sine intellectu."
Wisdom 1.5

[6CF-116]
Commentary on Psalms [Ps. 5], 29
"De his namque compedibus scriptum est: injice pedes tuos in compedes ejus, et in torques illius collum tuum.'"
Sirach 4.25

[6CF-117]
Commentary on Psalms [look up p. 635]
"Et si moram fecerit, exspectemus, ne contingat nobis quod per prophetam dicitur: Vae his qui perdiderunt sustinentiam.'"
Sirach 2:16

[6CF-118]
Commentary on Psalms [Psalms 7], 3
"Terrenarum rerum curis aggravor, incerta covoluptatum captus illecebris, ad ima deducor. Deprimit enim terrena habitatio sensum multa cogitantem."
Wisdom 9.15